SEP 56

Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa. June 1947

Lay Ministry School, Penn West Conference of United Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa., September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ 1967 to 1969

Short term in various churches 1970 until Seminary entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity Charge, New Bloomfield, Duncannon, Pa., Penn Central Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of Christ, Butler, Pa., Penn West Conference, United Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Diety of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right had of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believe may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday After Christmas January 3, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Julee Vargo and Brian Hollefreund - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Hark, The Herald Angels Sing" Gehrke
*Processional Hymn No. 190 "Angles from the Realms of Glory"
*Ascription
*Exhortation
*Confession (In Unison) "O thou God of holy love, we acknowledge that at the beginning of this year our lives do not stand before Thee as a book unwritten. Much that we shall do has been spelled out already, even before the year has begun. Inscribed deep within are old habits and familiar behaviour patterns, we know that these in large part will write for us the history of this coming year. Cause us to be aware of thy forgiving grace, and when we have written a life page full of the errors of our misdeeds, help us to acknowledge ourselves for what we are, and to seek thy love, through Jesus Christ, our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests

Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Requiem Observance and Prayer
LeRoy Andrews, Sr., Dale L. Snyder, Frank E. Meier, Dorothy A. Meier, Robert R. Tait, Annetta Snyder, Wilmer W. Pfabe, Carla Sue Bosko.
Friends: Ronald M. McKruit, Minnie Frances Link, Robert W. Tack, Waid M. George, Adah Johnston Lichty Glen Henry Nicklas.
Hymn No. 614 "For all the Saints"
Offering
Offertory "Abide, O Dearest Jesus" Pachelbel
Doxology
("Lasst Uns Erfreuen" with Alleluias)
Praise God from whom all blessing flow, Praise Him, all creatures here below; Oh, praise Him! Alleluia! Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Oh, praise Him! Oh, praise Him! Alleluia! Alleluia! Alleluia!
Anthem "There Were Shepherds" Vincent
Scripture: Matthew 5:13
Sermon: "PRESERVE AND FLAVOR"
Prayer
*Closing Hymn No. 179 "The First Noel"
*Benediction
Postlude

+ + + + + + + *Congregation Standing + + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Jane Andrews in loving memory of Roy - "Husband"
Serving as Ushers today are*Charles Penar, Dan Bosko, Don Wogan and Dave McMillin.
Elder and Mrs. Paul Campbell will greet the Congregation and Visitors at the door this morning.
A lot of Committees have not reported back to Bea, please do it now - so that the yearbook can be put in order.
The rest of January and all except 21st of February are open for Flowers for the Altar - If you wish to have one of these Sundays - let Bea know in the office now.
Wed. - 7:00 - Council Meeting - notice that there is a time change of ½ hour earlier.
Thurs. - 7:15 - Chancel Choir Rehearsal.
Please get all reports back to Bea for the Year Book by Monday. Each Treasurer will meet with the Auditors as soon as they are notified.
The whole month of January you can make nominations for Elder or Deacon (as many as you want). If the person just went off Council - they can be still nominated now because this will be for next January's starting time.

"Preserve And Flavor#

Scrip: Mt 5:13; Text: Mt. 5:13

Resum series Srm Mt. with words Js follo Beats;sed
B4 J [illegible]gthy disertin,mos prob not 1 time,but Mt do so
Lk[illegible] Beats depth,& discovr Wat We R,now=Wat We Mus B
Js [illegible]art=13a=had such impac we use 2 describ sum1,
b[illegible] wen say it,not Xpian sens,but gud man/woman
factors=Sed 2 Rom ocupy land,peopl & brot ideas along
Roms had jungl Latin=Ther is nothin mor useful sun
& salt=Salt lk B purest Bcuz cum from Sun & Sea
use as offr 2 Emp,& Xpians no do
4 Jew salt had mean & purp as wel=(Scrip illus thez)
Js knu underst worl peop liv;knu think,& society liv
They no diff than us 2day;Js knu folowrs then & now
fac oppositin Bcuz worl no underst Xpian & wat is
Roms Bliev Govt bettr any & impos on peop=tel if ask
Ea suceed gen try improv 2 our day,age
20th Cent 2B mos advanc=erad diseas,poverty,war etc
Ch sinc WW I push hav peopl fite 4 peac,poor etc
But Js knu & try impart follos peop in worl basic
evil & no amt gud effort erad thez ills
Exampl=clasic 1 is welfare;thoz admin wors than geter
G creat perf environ,atmos & Ad & Ev pervert
Cain kil bros;peopl Noah tim destroy=Greed/self
Js knu this & say=Ye=YOU R 2B Salt ERTH=preservtiv
2 preserv lif in mid rotenness & B diff
No need 2B selfish,greedy,wicked,evil mind,deeds
James say=Folower Js Xp shud B Unspot from world
We liv mid thoz unsavry,roten 2 core perhaps,but we
2B & maintain selvs as preservativ in this rotenness

B[illegible] Js no stop here he add=13b=Xpian not only 2b Pre-
s[illegible]v;he 2B FLAVR
Aftr Constantin Rom Emp make Holy Rom Empire,came
Julian & want get bak old gods & this wat sed=(Illus
This basic wat Js lv unspokn quest=Wat Gud Is It If
U Say U R A Xpian & Ther No Evidenc In UR Life?
Being Xpian much mor than jus kno bout it=LIV LIFE
but in such a way as ther IS LIFE IN THE XPIAN
It not mak unattractiv 2 othrs by sour,gloomy count.
Herd recent mos repeat putdwns on radio talk shows
in 81,remark agin THOZ FUNDAMENTL PROTESTANTS
Shud B fundy,& no B ashamed,But not obnoxious in
way witnes that turn peop off insted of attract
Our Flavor 2B peop want wat we hav;shud B attractiv
We kno lif Js liv & impac hav on worl=Born Obscur etc
Think wat worl B no Xpianty;peop may striv destroy,
but [illegible]thout worl wud B jungl;that influ 1 lif made
dif & [illegible]rl duz not & wil not recogniz

But shud ask: Wat dif do U & I mak 2day?
Is our circl influ dif Bcuz we :exampls Js Xp?:
Can peop tel by actins we diff & liv contac Js ?
Is world bettr plac 4 our liv in it Bcuz we preserv
& Flavor wherever we are?
Wat wil peopl say us wen depart?
Wil it B he salt erth simply Bcuz we nice guy,
or wil it B in Xpian context Bcuz we sho 4th Js Xp?
As we set off jorney nothr year,let us ea keep mind,
Lord wants us 2B e preserv & Flavoring element in
the world,Bcuz we Blong 2 Him.

"Preserve And Flavor"

Scripture: Matthew 5:13

Text: Matthew 5:13

We resume our series on the Sermon On The Mount with the words of Jesus following His giving of the Beatitudes. As we had said before this is a rather lengthy dissertation and most probably was not given all at one time. But Matthew remembering the words of Jesus combines them into these three chapters, 5, 6, and 7.

We looked at the Beatitudes in depth and it was there we discovered what we are, and now we begin to discover what we must be. As we look at these words of Jesus we are once again confronted with the difficult position we find ourselves in striving to be a Christian.

Jesus begins by saying, "Ye are the salt of the earth." This saying has had such an impact upon the world that it is used quite frequently to speak very highly of someone. We say, "He is the salt of the earth," and the meaning is just exactly what Jesus had for it. Perhaps when we say it of someone we are not saying it in the strictly Christian sense of Jesus' meaning, but we do mean the person of whom we speak is a good person.

There are some factors involved which give direction and meaning to what Jesus said. He made this remark to an audience of people who were living in a Roman occupied land. They had brought their ideas and their thinking with them. Many of these ideas had been assimilated into the lives of these people to the extent that Jesus used these imported ideas as illustrations in His speaking. The use of the word "salt" in His illustration at this point is a case in point. The Romans had a jingle in Latin which said, "There is nothing more useful than sun and salt." Salt was looked upon as being the purest of all things because it came from sun and sea. It was salt which was used as an offering to the gods and it was this pinch of salt to be given in worship to the emperor that caused many of the early Christians to lose their lives because they refused to do it. But salt for the Jew had meaning and purpose as well. If you like to write down scripture

verses for reference of certain things here are a few on the mention and uses of salt. Salt was used as a binding covenant and references to this are fo. . in Leviticus 2:13; Number 18:19; 2 Chronicles 13:5; and Ezekiel 43:24

Salt ~~xx~~ used ~~xx~~ for healing and cleansing, 2 Kings ~~xxxx~~ 2:20,21

Salt as a stimulant to the appetite, Job 6:6

Salt used as a preventive from decay, Luke 14:34,35

Salt as a promoter of peace, Mark 9:50

Salt as an evidence of Grace, Collosians 4:6 and salt as the mark of a Christian, Matthew 5:13.

Jesus knew and understood the world in which these people lived. He knew their thinking and He knew what that society was striving to do. They were no different than our society today. We are far more advanced, but our basic premises and ideas are the same. Jesus knew that the people who surrounded those who wanted to be His followers would always face opposition because the people who were not His followers would never understand whatvthe Christian life stood for and was all about. As brutal and harsh as the Roman Empire may have been, one thing they sought to do, and that was to improve upon the world in which they lived. They believed their style of life and government was better than anythoing going at that time and so they imposed that upon the people. But if they were to be asked what they were about, their reply would have probably been, "To improve the lot of mankind.2 Each succeeding generation has sought to do so in one way or another, right up to our present day and age. The belief in our 20th century has been and still persists that we are on the verge of irradicating all disease, premature death, poverty, war, and so on. With each generation we see the work and dedication put into efforts to overcome all of these things. The Church perhaps since World War I has sought to have its people out fighting poverty and disease and war and the other ills. But Jesus Christ knew, and tried to impart to any who would be His followers that the people in the world are all basically evil, and no amount of good works and good efforts is going to eradicate these ills. We need to only look at

one classic example in our own society to understand this. We started a program many years ago to help the poor and needy. We called it welfare. Yet every people who have administrated this program have been the ones to steal from it and much of the money never reaches the people it is intended for. And many of those seeking help from the program are unwilling to work when they no longer need the help, when their labor would provide money to help still others. Man has that inner selfishness which has made him look out for himself at the expense of others since the beginning of time. God created a perfect atmosphere in which to live and Adam and Eve had to pervert it. Cain came along and killed his brother because of his selfishness and greed. All of the people except Noah and his family were destroyed by God because of their sinful and wicked lives. The list goes on and on. Jesus knew this and He also knew that man would never solve these problems until and unless he had a change of heart. Therefore He said, "Ye," meaning the individual Christian. You are to be the salt of the earth. He meant they were to be the preservative in the rottenness which makes up this life. He knew they had to live in the world, but they didn't have to be part and parcel of the selfishness, the greed, the wickedness around them. James, the brother of Jesus said that a person who wanted to be a follower of Jesus Christ should"keep himself unspotted from the world." We must live among those who are unsavory, perhaps rotten to the core, but we are to maintain ourselves as a preservative in the midst of the rottenness.

But Jesus didn't just stop by saying that "You are to be the salt of the earth.' He added, "But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The Christian was to be not only a preservative in the world and in the society in which he lived, but he was to flavor that world and society. After the Roman Emperor Constantine an Emperor by the name of Julian came to the throne. He wanted to go back to the old gods of Rome and to do away with Christianity as Constantine had endorsed it. This is what he said about Christians: (Illustration of this from Barclay, Mt. Vol I,pg 116).

This is basically what Jesus was implying in the remainder of this 13th verse. He leaving unspoken the question, "What good is it if you say you are Christian and there is no evidence of it in your life?" Being a Christian in any age or society is much more than knowing the life which must be lived. It is living that life, but in such a way that there is life in that Christian. It isn't being sad and gloomy and making Christianity unattractive to others. But this is what many people do. I heard recently that one of the most repeated putdowns on radio talk shows this past year has been the remark against Christianity, "Those fundamental protestants." We should be fundamental and that is nothing to be ashamed of. But when we become obnoxious in our witness for our Lord, we turn people from Christianity instead of toward it. Our flavor in the world is to be such that people desire to have what we have. It should be attractive. We know the life that Jesus lived. Perhaps we may have heard what an unknown author wrote of Him, listen to this:
(Illustration Jesus born and living in obscure village etc).
Think of what the world would be if there was no Christianity in it. People may strive to do away with it; they may lash out against it; but without it this world would be a jungle. That influence of one life, Jesus Christ has made all the difference even if the world does not and will not recognize that fact. But more importantly for you and me today is the question, "What difference do you and I make in the world in which we live? Is our circle of influence different because we are living examples of that Saviour Jesus Christ? Can people tell by our actions that we live in close contact with Jesus? Is the world a better place for our living in it because we are seen as a preservative and flavoring? What will people say of us when we depart the scene? Will it be, "He or she was the salt of the earth, and it ismeant because we showed forth Jesus Christ? Or will it be because we were simply a nice guy and no one knew what we believed in or stood for because we neve showed it or said it? As we set off on a journey into another year, let us each keep in mind that the Lord wants us to be a preserving and flavoring element in this world, because we belong to Him.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday After Epiphany January 10, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Choir Director and Organist
Mr. Roland Thompson, Saxophonist
Julee Vargo and Brian Hollefreund - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Kings of Orient" Bock
*Hymn No. 202 "As With Gladness Men of Old"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 201 "The Star Carol"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "How Lovely Shines the Morning Star" Praetorius
Doxology ("Lasst Uns Erfreuen" with Alleluias)
Praise God from whom all blessing flow: Praise Him, all creatures here below; Oh, praise Him! Alleluia!
Praise Him above, ye heavenly host: Praise Father, Son and Holy Ghost. Oh, praise Him! Oh, praise Him!
Alleluia! Alleluia! Alleluia!
Anthem: "Three Kings" Catalonian Carol
Scripture: Matthew 5:14-16
Sermon: "Illumination Expected"
Prayer
*Closing Hymn No. 206 "We Three Kings of Orient Are"
*Benediction
Postlude "March" Peters

+ + + + + + + + + *Congregation Standing + + + + + + + + +

The Lovely Flowers on the Altar have been placed by the Fidelity Bible Class to the "Glory of God"

Serving as Ushers today are: *Mary Lou Davis, Peg Nazaruk, Gloria Walker and Dutch Bolam

Mr. & Mrs. Charles Penar will greet the Congregation and visitors at the door this morning.

Hospitalized: Mr. Lloyd French Mrs Myrna Wolfe St. Francis [illegible]

Valentine Party coming up - check Newsletter for details.

The attendance last Sunday was 192

Debby Melton and Karen Link will be visiting the Hospital this week.

Tonight - Youth Fellowship
Monday - 6-8 - Aerobics in Rehoboth Hall
Tues - 6-8 - Aerobics in Rehoboth Hall
Wednesday - 6:00 - Youth Choir with Ginger Harbison
Wed. - 7:15 - Chancel Choir with Harry Cunningham
Thurs. - 6-9 - Aerobics in Rehoboth Hall

Don't forget to fill in your slips and nominate Deacons and Elders and specify which. They will be elected next Novembe

TODAY AFTER THE SERVICE - THERE WILL BE A SHORT MEETING OF THE COUNCIL IN THE CHURCH OFFICE - PLEASE BE THERE PROMPT AND WE CAN GET ON WITH THE MEETING AND IT WON'T TAKE TOO LON

The Flower Chart has a number of opening for Altar Flowers. January 17, 24 and 31st is open. February 7, 14, and 28th is open. Please contact Bea if you would like to have one of these Sundays.

Don't forget the Congregational Dinner is coming up on the last Sunday of this month. Time is 5:30 P.M. Year Books will be given out at the dinner.

"Illumination Expected"
Scrip: Mt. 5:14-16; Text: Mt. 5:14a

Scen same;man seat hilsid,fac lrg crowd & spk
 lk@ facesevidenc peop giv thot 2 words;hearnu words
 givn hop mid frus,anx,depres,despar,confus
But sum out plac 2 them partic situatin
 Js Xp spk,proph Naz;man miteB Mess;This Serm Mt
He =comon ord peasants,poor hous,food,cloth etc
 travl mils cum hear;religus ldrs compar this/Mos Soc
mos part lif psan short=diseas,food,sheltr,etc
He say=YE R LITE WORL =They were? Thes nothings Soc?
 sum mistak & relig ldrs sho indignatin
Our age same=Ldrs world abuv,byond com people
But Wat Js sed then tru now=YOU R LITE WORLD
 lk at worl up 2-2day;wat considr solv probs society?
KNOWLEDG=we liv in mos knowledg age worl evr seen
Space & Examp no control crime;medicin no cont dope
 So quest is WHY? WHY? WHY?
ANSER=worl in darknes & no luv lite & wil B until
 kno tru lite
vs 14b=Js knu peop underst Bcuz saw this lk valy/hil
vs 15=Simpl explanatin & lite mus B open 2 shine
vs 16=livs mus sho lite in darknes & mak diff
(Illus girl recite=My Mothr Lite of World)
This uniqu relatship U & I hav in worl
Compar Js say=He lite & we 2B that lite Bcus Him
 ~~We who is lite of worl~~
We hav ultimate purpos in worl 4 othr livs
(Illus 5yr old & Saints R Peopl lite shines thru)
Think of that 4 truth
 Duz worl C Lite Bcuz our livs? Or C darknes insted?
Worl get wors ever pas day,mor ugly,rude,dirty &
serch continu 4 lite society
 society no accpt lite=prisons & returnees
  Schuls & no preach Xp,delinq,unsafe=Js anser
We may not B abl chang lrg portins society,but can
infiltrate sphere wher we R
(Illus Vancouver Public Aquarium & Elect Eels)
Here is lessn 4 all us,
 birth Js pinpt by Lite=Star;lif gav 4th Life; spoke
 of light;He was Light & life/Light permeate everthin
 ever1 around Him
(Questins by D. Martyn Lloyd Jones)
Xpian peopl alon R lite worl 2day
LET UR LITE SO SHIN B4 MEN THAT THEY MAY C UR GUD
WORKS & GLORIFY UR FATHER WHO IS IN HEAVEN
 FOR YE ARE THE LIGHT OF THE WORLD.

"Illumination Expected"

Scripture: Matthew 5:14-16

Text: Matthew 5:14a

The scene is still the same. A man is seated on a hillside facing a large group of people. The looks on the faces of those people gives evidence that what He is saying is having a deep impact upon their lives. They are hearing words which are new; which are giving hope in the midst of despair and confusion and depression. But some of those words seem so out of place in their particular situations. The man, is the one called Jesusx Christ the newly acclaimed prophet from Nazareth. The man who may just be the Messiah promised by prophets of old. The occasion is what later came to be known as"The Sermon on The Mount". The people are the common ordinary peasants from the surrounding towns and vullages adjacent to this area. Some of them have traveled for many miles because they had been told this new teacher was in the area. Some of the people were the religious leaders of the nation of Israel and they were intent on hearing His message because they had heard He was saying things which were contrary to the written Mosaic Code. But for the most part, this audience is made of simple, ordinary, common, poor folk. People who had little in the way of life's goods and possessions; people who were accustomed to long hours of labor to eke out an existence to just make ends meet. They were people whose life span was short because of the poor diets, the por housing, the poor clothing, the poor water supply, and the many diseases and illnesses which took their toll in both adults and children. What made all of this scene so incongruous was the fact that this preacher was telling them, "Ye are the light of the world." These poor bedraggled, God-forasken people. They were the light of the world? These people who were the nothings of society; who were trampled upon by anyone desirous of getting ahead; these people who were unwanted and unloved, but needed in order to get the work done, to collect the taxes from and to carry the burdens no decent self-respecting citizen would carry. These were the Light the World? Surely there must be some mistake. We can almost see the religious leaders taking a deep breath of indignation at this remark. But Jesus was say-

i for the first time that these unimportant people of the world were the real people of the world. These were the ones who counted. These were the ones o could show forth what life was all about. But that message has come down to our day and age as well. We look about us and we see the supposed people who are important. We see those who are lifted above the rest of society by class or station in life; we see those who are considered to be the cream of society and the common ordinary person stands in the shadow of their lives. But what Jesus said then was the same thing He would say now, "Ye", "You who are God's people, You are the Light of the World." Think of it! It isn't Rockefeller, Rockwell, Mellon, Union, Exquitable, E.F. Hutton, or Dow Jones which is the light of the world. It is "You", those of you who call yourselves the people of God. Not money, wealth, prestige, or any of the other attributes which society looks to as being the enlightenment for the world, none of these things id what is considered as being of complete importance.

Look at the world up to and including the present day and age. What is the one thing which has always been considered that which would solve and correct all of the ailments of society? It has been the search for knowledge, and knowledge is considered as enoightenment. We are living in an age which is probably unparalleled in all of history. We have more knowledge and enlightenment than the world has ever seen. We can accurately send men into space in a precise and exact orbit. Every thing functions and men have overcome all of the problems such a vast venture can create. But back on planet earth we have never discovered how to control man's selfishness and greed and so we have more people to be locked up than we have prisons to hold them. Medically we are more enlightened than anyo ther age which lived. We can overcome and control many things which wiped out complete societies of other years. Yet we cannot control the abuse and misuse of these drugs created to heal and make well. In all areas of our society we are sick and degenerate and al. .f this in the face of the complete age of enlightenment. And the question is asked over and over again, "Why," "Why," "Why?" The answer is that the world

is in darkness and will remain in darkness until it knows the True Light. But Jesus added to what He was saying by giving them illustrations of what H was saying. He said, "A city that is set on a hill cannot be hid." They could understand this because as they looked accross the ~~hills~~ valleys at night, they could see the lights twinkling in the windows of houses and shops. He told them of an illustration they could understand about light. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." This needed no explanation, but it gave them a picture of what light could do when exposed and how it served no purpose if hidden. Then He added, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Here He compares Light with work. They could understand then that He was not speaking of a lamp, or a candle or any other mechanical means of making light. He was telling them that their very lives were to show forth Light in a society filled with darkness. But in all of this He was giving them much more than just telling them to be a candle in the dark of life. ~~Hexxxx~~

(Illustration of little girl and recitation of Jesus being Light of the World; she forgot her lines and mother cued her; it came out "My Mother is the Light of the World.)

This is the relationship which is uniquely the Christian's to share in this life Jesus said, "I am the Light of the World," and in this scripture He is saying, "You are the Light of the World." Just who is the Light of the world? Is it Jesus, or is it you and me? The answer is that He is the Light of the World and because of Him, and because we are His, through Him we ARE the Light of the World. This puts us above the leaders of nations, above presidents, and Governors, above leaders of industry. We have the ultimate which anyone could ever have in this life, and that is to be the motivating or moving force for other lives so ~~xxxxx~~ that God may be glorified. A little five year old boy was asked what a saint was. He remembered seeing Biblical people portrayed in stained glass windows at church and had been told they were saints. So his answer was, "Saints are people the light shines through." Think of that for a

minute. There is truth from the mouth of a babe. Does the world see Light because of our lives, or does it see instead, more darkness to add to the de - ness which already surrounds them?

The world is getting more ugly and dirty with each passing day. The search continues for solutions to all problems of society. Yet, the Light which can solve all of those problems is rejected as too simple, or mostly unconstitutional. What is the answer to the crime problem? What is the answer to the school problem? What is the answer to any problem in life? It is Jesus Christ and that can be proven again and again if it is tried. In those prisons where Jesus Christ is preached and the Gospel is shared, the incidence of men and women returning to prison after being releaesed is that only about 2 or 3% ever return. Yet we are told there is no answer. In Christian Schools young men and women are being turned out into society who are not delinquent and problem people on a much larger scale than our public schools produce. The answer is again Jesus Christ. But we cannot share this information because of the hue and cry of those who want no part of it. You and I may not be able to change vast areas of our society. But we can infiltrate our little sphere of influence wherever that may be.

(Illustration of Vancouver Public Aquarium and light from electric Eels)

Here is the lesson for all of us. ~~xxxxxxxx~~ The Birth of Jesus was pinpointed by Light, from a Star. He gave forth Light in his life. He spoke of it, He said He was the Light. His Light permeated everything and everyone around Him.

(Questions by D. Martyn Lloyd Jones)

Christian people ~~xxxxxx~~ alone are the light of the world today. Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven. For ye are the Light of the World."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday After Epiphany January 17, 1992
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist
Mr. Roland Thompson, Saxonphonist
Mrs. Ginger Harbison, Youth Choir Director
Traci McMillin and Amy Vargo - Acolytes

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ORDER OF WORSHIP 11:00 A.M

Prelude "Alla Breve B Minor" Handel
*Processional Hymn No. 21 "Love divine, all loves excelling"
*Ascription
*Exhortation
*Confession (In Unison) "Our Father, we confess before you that our lives are not what they should be. We do undesired sin, and we permit temptations to overcome us. But we know there is forgiveness with you when we do confess. So as we humbly seek forgiveness, we ask for new strength to lead a more Godly life, for we pray in the Master's name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 213 "I Think, When I Read That Sweet Story"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Lord, All My Heart is Fixed On Thee" Schmit
Doxology 382
Anthem Youth Choir
Scripture Matthew 5:17-18
Sermon: "HARMONY"
Prayer

*Closing Hymn No. 210 "I cannot tell"
*Benediction
Postlude Cunningham

+ + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by The Women's Fellowship to the "Glory of God"
Serving as Ushers today are *Robbie Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.
Mr. & Mrs. Richard Mangel will greet the Congregation and Visitors at the door today.
Mrs. Sharon Schmittlein will be in the Nursery today.
Hospitalized: **Mrs. Doris Zavacky:** Mrs. Norma Wolfe - New Castle Hosp.- St. Francis Hospital.
Almost all dates in January and February are open please contact the office if you would like to have the Altar Flowers for any special Sunday.
You can nominate Deacons and Elders any Sunday this Month. They will be voted on in November. Designate whether they are for Elder or Deacon and turn the papers or slips in with the offering envelopes.
Don't forget Sunday - Jan. 31st is the Congregational Dinner and meeting here at 5:30 P.M. Year Books will be ready at that time.
Tonight - Youth Fellowship
Monday - 6-8 - Aerobics in Rehoboth Hall
Tues. - 6-8 Aerobics in Rehoboth Hall
Wed. - 6 - Youth Choir with Ginger Harbison
Wed. - 7:15 - Chancel Choir Practice with Harry Cunningham
Wed. - Youth meeting
Wed. - 7:30 - Golden Circle Meeting here at the Church. with Zitt Thompson leading Bible Study
Thurs. - 10:30 - Mary Martha Circle Meeting at the Home of Helen Sheppeck
Thurs - 6-9 - Aerobics in Rehoboth Hall
Don Kennedy and Rob Sybert will be visiting the Hospital this week.
The money put in last week for the Landscaping Project for $100.00 had no name on it last Sunday. Please call Bea Tait 283-3320 if you would like to have credit for this.

"Harmony"
Scrip: Mt. 5:17-18; Text: Mt 5:17b "But to fulfill"

Nex 3 Suns vss 17-20;this wk Harmny(ex men choir;NO)
Nx wk Disharmny(Mayb men choir);nex wk=Interpet in
Thus far Js taut=how follo 2 liv;how 2B evidenc 2worl
(salt/lite);Now cum 2 liv out G's laws
But has 2expl self;peop ask=wher educat? No go Jerusa
Theo Semnary;no acredit Jew Assoc Pharsaicl,Scribl,
scholar;no train in law;no stand assoc relig system
Js sed 4all 2hear=vs 17=relig ldrs breath sigh relie.
this sho prom He not odds their teach.
But claim 2fulfil it & sho co-op with relig ldrs????
Word is=not complet as sum peop vu it;mean insted=
obed everthin expec Him up 2 & includ deth/resur
He ment taks 2B embodment all writ sed of Him
As He preach,teach,Bcum eviden mor than proph
spok lik no1 else;poses powr lik nun othr
I say Gal 4:4-5,(read)=mean Js cum 2fulfil
Js sed,I sed,othrs sed=L & prophs,but wat mean?
1=moral law=10comms & principls set 4th
2.=Judicil law=cod eth how 2behav 2ward ever1
3=cermonial law,sacrif,ritul templ othr places
Writ=Exodus,Leviticus,Numbers=LAW
Prophs=chosn men G who spok 1s natin how liv rtly,
wrongly accord 2 law
Js was say=lif liv obed 2 G Word,O.T.
He knu all 4tol Him,wud B complet fulfil=lif/deth/res
Mt 22:35-40(Read) All G8s Word sum up=Js liv=explain
Vs 18=Not 2B complet Js lif
G r fulfil this His tim & His method
until then=Jot=YOD lik apostrophe;Tittle=same write
Gist Js say=until G complet,everthin remain & not
one smal mark wilB dun way with
Js say=He in Harmony with G in His life,& G's Word
(Illus coleg studen & 2 bks help mos=cookbuk/chekbuk)
Both need 2tak care physicl hungrs life
But wat about spiritul hunger?
(Illus shomakr & theo studen=USIN & THUMBIN)
Js gav examp kno wat L &Prophs wer Bcuz knu G Word
This our exampl if we 2B follos & evidenc in livs
R our livs in HARMONY with G, bcuz seek 2 kno Word??
Wat book is the mos import book our livs?

"Harmony"

Scripture: Matthew 5:17-18

Text: Matthew 5:17, "I am ~~xxxx~~ not come to destroy, but to fulfill."

For the next three Sundays we will be using this small portion of Scripture from this portion of The Sermon on The Mount. This week it is verses 17 and 18; next week it will be verses 19 and 20; and the next week it will be verse 20 by itself. I was going to have a couple men from the choir demonstrate the title of our sermon for this morning, "Harmon," but Harry tells me they haven't been able to achieve that for sometime. Perhaps we can use them next week when the message will be, "Disharmony." The following Sunday we will be looking at "The Interpretation" of all of these verses.

Thus far Jesus had taught first, how a follower of His was to live. He gave the qualities we should possess in our lives. Then He told how this was to be evidenced to the world by using the illustrations of salt and light. A Christian is to be a preservative and flavoring for life, but he is also to cast light in the darkness of everyday life. Now He comes to the place where He is going to spell out what the living of God's Laws were to be. But before He does that He has to explain himself. The reason behind this is that Jesus at this point knew that much in the way of adverse publicity was coming out about Him. People were saying, "He hasn't been schooled in the Law, how can He teach it?" Others were commenting that He was not a graduate of the Jerusalem Theological Seminary, accredited by the ~~xxxxxxxxxxxxxx~~ Jewish Association of Pharisaical and Scribal Scholars. The question was coming forth loud and clear how could He have any authroity when He was not recognized as having standing in the accepted religious system. Being aware of this, yet not operating out of fear of the religious hierarchy of the day, Jesus set forth to make clear His teaching as compared to the accepted Law and the teaching of the Prophets. He began by saying to them: "Think not that I am come to destroy the law, or the prophets; I am not come to destory, but to fulfill." At this point the religious leaders hearing this staement must have breathed a sigh of relief. From the ~~xxxxxxxxxx~~ unorthodox statments He had made up to this point, it showed promise that His ministry was going to be at odds with all of their teaching. But now He claims that He is going to fuflill all of it. At least it shows a desire to co-operate with them, or so they must have thought.

The one word of this verse which needs to be understood in its complete context is the word, "Fulfill." The word does not be to complete as some people try and have tried to interpret it. Jesus meant that He had come to fulfill, to carry out, to be obedient to everything which was expected of Him up to and including His sacrificial death for mankind, and His rising from the grave. He meant that His task was to be the embodiement of everything which

had been written and said about Him. As He lived His life preaching and teaching, it soon became evident that He was something more than just a porphet. He possessed powers which no ordinary prophet had ever had. But beyond this He spoke as no one ever had and this was said of Him quite frequently. The Apostle Paul wrote of Jesus in his letter to the people in Galatia, chapter 4, verses 4 & 5, "But when the fulness of ~~xim~~ the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Paul says ~~He~~ Jesus was "Made under the law." This meant that He was not separate and aprart from it, but instead was under it. He says He came to fulfill it. What He was saying and what Paul and others said about Him is that all which was told in the Law and the Prophets was to be ~~xxxxxxxxx~~ fulfilled in Him.

For us to know what this means we should understand what the Law and the Prophets were. The Law was divided into three sections. First there was the Moral code. This consisted of the Ten Commandments and the principles laid down in them. Then there was the Judicial law which was the code of ethics set forth ~~xx~~ for the nation of Israel and how to were to behave toward each other and to other people. The third section was the Ceremonial law. This had to do with the conduct of the worship of God through burnt offerings, sacrifices, and the ritual in the Temple and other places. ~~Xxxxx~~ All of this was written in the Old Testament books of Exodus, Leviticus and Numbers. The Prophets were the accounts of those chosen men of God who spoke to the nation of Israel pertainging to how they were ~~xxxx~~ living the Law ~~w~~ither rightly or wrongly. The writings of these men concerning future events and happenings were also a part of this record. So when Jesus said He came to fulfill the Law and the Propehts He was saying that His life was to be lived in obedience to the Old Testament. To Jesus all of this was the Word of God. It spoke of His coming, and it spoke of God's love for His people. Therefore, Jesus knew His role to be the complete giving of Himself to make that Law a reality in the lives of those who would follow Him. And it meant that all that had been foretold of Him would be fulfilled by His ministry, His death, and His resurrection.

In another portion of the Gospel of Matthew, the 22nd chapter, the 35th through the 40th verse we read this illustration. (Read this, about lawyer asking which is the great commandment and Jesus' answer to it). All of that which was written in God's Word in what we call the Old Testament can be summed up in these two statements. When we compare what Jesus said with how He lived His life we can see that He did indeed fulfill the Law and the Prophets. He did love God with all of His heart, His soul, and His mind. He loved God so much that He let Himself be the sacrifice to bring mankind back to God. He loved His neighbor to the extent that He reached out to any and all in love in all

circumstances regardless who or what those people were. So then we can see the embodiment of the fulfilling of the Law and the Prophets. But there is more to it than this.

Jesus added to what He said with the words of the 18th verse which tell us, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He was saying that sometime in the future God was going to complete this whole picutre. It was not to be completed in Jesus' life, nor was He the completion of it. He was the fulfillment of the Law and the Prophets, but God was going to have the heaven and earth pass away in the future, But until that time not one jot or tittle would pass from the Law. In the Hebrew alphabet the smallest letter is called Yod. It looks like an apostrophe, This is the Jot Jesus was talking about. In the writing of languages especially Hebrew and Greek, a small line or mark, again, much like an apostrophe will be inserted in certain letters and these change the meaning of the word or letter at that point. But it is a small hard to distinguish mark, and this is the tittle Jesus was talking about. So the gist of what He was saying was that until God completes His program, not one small insignificant mark in writing will be done away with. He is saying that He is God's representative and He was not supercede anything which He was being accused of. His message at this point was that He was in Harmony with God's Word, all of it.

(Illustration of college graduate and books that had helped him the most, "That's easy," he said, "Mom's cookbook and Dad's check book.")

Both are needed to take care of the physical hungers of life. But what about the spiritual hunger which is there?

(Illustration of Christian shoemaker and Usin and Thumbin)

Jesus gave us the example of knowing what the Law and the Prophets were because He knew God's word. This is the illustration we need for our lives if we are to be His followers and evidence it in our lives. Are our lives in "Harmony" with God, because we seek to know His Word? What book is the most important book in our lives?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Third Sunday After Epiphany January 24, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Traci McMillin and Amy Vargo - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "O God, Thou Faithful God" Walther
*Processional Hymn No. 12 "O day of rest and gladness"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty and Eternal God, whose light doth shine in mortal darkness; reveal unto us thy presence in our souls, and thy judgment of all our actions, thoughts, and words. Manifest thyself to us in the movements of this present time. Open our eyes to thy glory all around us. Thou art ever coming to thy children, coming in manifold ways; by cherishing our serious and reverent spirit may we prepare ourselves to meet our God, through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 122 "In the Hour of Trial"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Improvisation" Van Hulse
Doxology 382
Instalation of Teachers and Officers of the Church School

Anthem: "There Stands Unheard amid the Crash a God of Love" Noble
Scripture: Matthew 5:19-20
Sermon: "DISHARMONY"
Prayer
*Closing Hymn No. 114 "Wonderful grace of Jesus"
*Benediction
Postlude

+ + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by Jean Snyder and Betty Glenn Gould in loving memory of their "Mothers" Mrs. Ernest G. Snyder and Mrs. DeWitt Glenn.

Serving as Ushers today are*Richard Mangel, Don Kingsley Art Carney and Gary Penar.

Mrs. Karen Vensel will be in charge of Nursery today.

Mr. & Mrs. Edward Walker will greet the Congregation at the door this morning.

Don't forget to include with your envelopes anyone you would like to see run for Elder or Deacon. Next Sunday is the last chance to place any Nomination in for next Novembers election.

Next Sunday is the Congregational Dinner at 5:30 sharp. Bring enough tureens to compensate for your family.

There are a few opening for Altar flowers in the near future - Feb. 14, and 28 - Let Bea know.if you are interested.

Tonight and Wed - Youth Fellowship
Monday - 6-8 - Aerobics in Rehoboth Hall
Tues. - 6-8 Aerobics in Rehoboth Hall
Wed. - 7:15 - Chancel Choir Practice with Harry C.
Wed. - No Youth Choir practice for this evening.
Thurs. - 6-9 - Aerobics in Rehoboth Hall

Paul Campbell and Art Snyder will be visiting the Hospital this week.

We have new Bible readings in for the year - you can find one in the Narthex. We will not be receiving the ones we used to get.

Our Daily Bread Booklets are in for March, April and May. If you would like to leave a donation for these it will help pay for the printing.

Hospitalized: Mrs. Lena Frederick -BCMH

"Disharmony"
crip: Mt. 5:19-20; text: Mt. 5:19

Men of choir demo=Disharmony etc; revu las wk, Harmy
This expl who He was;Wat He do;& He Was 2=Fulfill
This mean ~~complet~~ 2B obedient 2 Law & Prophs
Ex=Moses;Abe/Is;Kings,Judgs;Utensils Tab;All FULFILL
He ed & f fil all types of examps which pt 2 Him
Ex=Proph=All spk Him,tel birth/plac;minstry,lif,deth
resur;outlin deth cros & Js FULFILL=obe 2 thes prophs
Now cum 2 19th vs & mus ask=wat do say 2me? Wat is
personal mesag Js want me 2 kno & hav?
Lets lk in entirty(read 19) & wat law He spk of?
Moral law=10 C's=they stil effec & no bin rescind
Men hav try abridg,circumvent,but no can B dun
Whosoever=any1;shal brk=mean 2 sin deliberatly
Least=Gr MICROS,& eng=MICRO(Js no mean 6&8 laws,nexwk
Mean=any1 striv jus brk m.law teensy,weensy bit,& not
only do themselv,but cuas othrs 2do=that persn=MICRO
G's kingdom
Ex=10C's & how we deal=L's Name & we not only brk,
but caus othrs brk in minute,or MICROS way,we/they
small in G's kingdom=MICRO
But Js add comparson=whoso=any1;shal do & teach=any1
by word mouth,deed,exampl,he 2B great
Te ch=mean accpt & 2 extend hand 2;=a persn who accpt
Truth,& extend 2 othrs he is 2B Great & Grt=Gr MEGA
Exs=megaphone,enlarg sound etc;Megaton=very lrg
Whoever accpt truth & extend hand 2=Great,MEGA kingdo
But mus defin futhr:All this rais prob GRACE/LAW
Sum peop mak livs miserbl Bcuz striv folo LAW
rules,regs manmade in ch brot about
Then thoz say,I sav by Grac & no mattr wat I do
Bo sids partil rt;but in them can C phars Js spk 2

Js cam 2B obed 2 law,no do way=jus sho do way man
made regs & rules,& moral Code lef=10 c's
By deth,resur=G's free gif mankin=GRACE;but Gr no
free man 2do as pleas & this Disharmony which Bcum
apparent Btween Js & relig ldrs & this Disharmoney
we C 2day
Wat anser?=Rom 8:2-4(Read)this import
by own sinful natur canot liv up 2 law of G,
wen accpt G's Grac=4givnes sin thru Js Xp can liv
LAW Bcuz G's H Sp cum in2 livs,liv within & Empowr
Nevr mean cud do own streng,or powr but dus mean
can do with help & guidanc H Sp;mus lean & folo
But mus resolv from standpt no fal bak work rig Jeou
pattern;Phars & peop Js talk 2 wer in trap
try liv law,hardr try,mor frustrat lif
So why G creat law? Bcuz sinfulnes of man

G[illegible]ot 4th 430 yrs aftr proms 2 Ab,2 sho his inabil
2 justify self B4 G,Bcuz he was a sinner
The Law acted as teachr 4 mankind & 2 pt out
Gal 3:24-25=READ
All that law duz is 2 pt us lik teachr 2 Js
Ther stil moral law,but ther is Grace 2 liv [illegible]
from God
Js in Disharmony with relig His day Bcuz they no
underst G's plan 4 their livs
But ther no need 4 Disharmony 4 us Bcuz Js has cum
2 bring us lif,& that lif mor abundantly

R we striv 2 let Him liv in us,motivat us,& direct
us with H Sp 2 liv Xpian lif can & shud liv?
Or R we stil caut up ratrace liv 2 las lettr of
the Law with all its,buts,ifs,and whereases?

"Disharmony"

Scripture: Matthew 5:19-20

Text: Matthew 5:19

We had said last week that we wanted some of the men from the choir to give a demonstration of Harmony to illustrate the sermon title for last week. We had added that they would give a demonstration of "Disharmony" this week, but I don't believe they are prepared for this either. So as we look at this portion of Scripture we see that Jesus is adding to what He had said in the previous verses and in particular the 17th verse. Perhaps we need to look at that again to get the implication from it. (Read verse 17). We had said that the secret word of that verse is the word "fulfill," and that it meant to be obedient to, and not as is commonly thought "to complete." Jesus went on to say that not one small marking of the Law would pass away until God had brought about His plan. And the word "fulfill" at that point also means obedient, that everything would work out in obedience to God's plan and will. By saying these things Jesus was telling those who were listening to His words that He was not against the Law and the Prophets, but instead, He was in "Harmony" with them. This gave His hearers, inparticular the religious leaders a sense of well-being. This unknown prophet was not striving to turn people away from the Law as they had at first thought. But He was actually preaching the same things they were.

But as He spoke further there were probably two different things being heard. To those who were looking at the Law from the standpoint of living up to it by following the most minute detail, Jesus was saying this is what should be done. To those who were frustrated by the inability to live up to the minute details of the Law, they had heard a "Disharmony" being preached and they were trying to sort all of this out. We know that these people were hearing new and different teaching from what they had learned and for many of them it was something they could not handle. As a result, many of them never really came to know or understand Jesus for Who and What He really was. It is pointless then for us to strive to show what they should have understood. But it

is imperative that we understand all of this in its fullest context if we who say we are followers of Jesus Christ are to live the life He wants and wanted for all of His disciples. With this in mind then, let us ask ourselves the question, "Just what was Jesus saying in this 19th verse?" - "What does it say to me, personally?"

To answer, perhaps we need to back up and to point out that Jesus Christ was completely obedient to the Law. This is what He meant by the word "Fulfill." If we look at the entire Old Testament we can see from start to finish He completed, or fulfilled all of the types which were given, pointing people to the coming of that particular person. Examples of this are; Moses. He was a type of Christ because he led the people from slavery to freedom; Abraham sacrificing his son Isaac, and the ram being a substitute; the Tabernacle with its altar, and utensils; these are just a few of the many, many types which point to Him coming at a later time and Jesus Christ fulfilled, or completed every one of them.

If we look at the prophecies concerning Him in the Old Testament we see that it told where He was to born, who would point people to Him, the outline of His death on the cross, His life and all other apects about Him, It told of His life, His ministry, His death, and pointed to His resurrection. All of this can be found in the Old Testament and Jesus said He wasn't doing away with any of it, but instead, was completing it.

So now we come to this 19th verse and we must break it down word by word and phrase by phrase to derive the meaning from it. The verse tells us, (read verse 19). What law was He talking about? It was the Moral Law, the Ten Commandments. They are still in effect and have never been rescinded. Men have always tried to circumvent them, to abridge them, but it can't be done and this is exactly what Jesus is saying. He is saying, "Whosoever," which means anyone,"who shall break," and that means to sin deliberately, or to strive to get around it,"the least."; The word "Least"is from the Greek word "Micros" which means very small. We get our word Micro from it.

Jesus didn't mean the 638 or so laws the Scribes and Pharisees had put together to interpret the Ten Commandments. We shall deal with some of them next week. At this point He was saying that anyone who strives to just break the Moral Law a little bit, just a teensy, weensy, little sin, not only to do that oneself, but to teach others to do so, ~~xxxx~~ that person shall be MIKCROS in God's Kingdom. A good example of this would be perhaps how we interpret the Ten Commandments and then live them. We know and believe that it is sinful and breaking the Ten Commandments to use the Lord's name in vain. This means that if I hit my finger with a hammer I should not use God's name and put a swear word after it. Nor should I use the name of Jesus Christ in my conversation to emphasize what I am trying to say. Especially, if I am not talking from a religious standpoint. We all know this. But how many of us may hear some startling news, or bad news, or something of that nature and cry out, "Oh my God." That is breaking the Commandment, but in a smaller way, or so I think. This is what Jesus was talking about. By our minute, MICROS way of breaking the Moral Law, we may lead others to break it in the minute, or MICROS way and thus we will be MICROS, or small and insignificant in God's Kingdom.

But there is a comparison here. Jesus adds, "But whosoever," but anyone, who "Shall do and teach them," ; He meant that anyone who acted in a manner so as to show others, either by example, or by word of mouth. The word"teach" had the meaning of "Accepting," this would mean accepting the truth; and it meant "To extend the hand to." To accept the truth of God's love for mankind, and to reach out to others to share it. Whoever does this, "Shall be called great in the kingdom of heaven." The word "Great" is from a Greek word "MEGAS" and it is from that word we get our English word "MEGA" which we use as a prefix for other words such as Megaphone, to enlarge the sound, make it great; Megaton which we use to denote a large explosion and so on. The person who not only accepts the Law, but who passes it on, will be considered Large,Great in God's kingdom.

But we must define this further because speaking along these lines raides the problem of Law and Grace. There are those who are Christians who are making their lives miserable because they are striving to live by the law. Manmade rules and regulations within the Church have brought much of this about. Then there are those who say all Law is done away with through Christ and they are claiming to live by Grace. Therefore, they say, "I am saved by Grace, and it doesn't matter what I do." Both sides are partially right. In them we can see the Pharisees and the people Jesus was addressing with these words when He spoke them.

Jesus came to complete the Law, that is what "Fulfill" meant in the 17th verse. Byt His life, His ministry, His Death, and His Resurrection He fulfilled or completed the Law. This didn't do away with the Ten Commandments, it merely did away with all of the man made rules added to them. By His death and resurrection He gave Grace, "the Free Gift from God" to mankind. But with that Grace, man must still live the Moral Law God set forth. Grace does not free man to do anything he pleases or to live as He pleases. This is the "Disharmony" which began to become apparent between Jesus and the religious leaders of His day and this is the "Disharmony" we see in our own day and age. So what is the answer to this conflict?

Paul tells us in the 8th chapter of his letter to the Romans, verses 2 through 4, let us look at these verses, (read them). This is important. By our own weak sinful nature we can never live up to the Law of God. But when we accept God's Grace, fogiveness of sin through Jesus Christ, then we can live the Law because God's Holy Spirit comes into our lives and lives within us, and empowers us to live the Law. It doesn't mean thatwe can ever do it on our own strength or in our own power. But it does mean that we can do it with the help and guidance of the Holy Spirit. We must lean on Him and follow His leading in our lives.

But we must resolve this from the standpoint that we do not fall back into the works rigtheousness pattern. The pharisees and the people Jesus was talking

to were in this trap. They tried to live up to the law and the harder they t_ed, the more they became frustrated with life. So why did God really create the law? He created it because of the sinfulness of man. God brought it forth 430 years after the promises to Abraham to show man ~~xxxxx~~ his inability to justify himself before God, because he was a sinner. ~~xxxxxxx~~ The Law acted as a teacher for mankind. Paul points this out in Galatians 3:24-25, (read these) All that the law does is to point us like a teacher to Jesus Christ. There is still the Moral Law, but there is the Grace to live it from God.

Jesus was in "Disharmony" with the religion of His day because they didn't understand God's plan for them and their lives. But there need not be any "Disharmony" for us because Jesus has come to bring us life, and that more abundantly. Are we striving to let Him live in us and motivate us and direct us with His Holy Spirit to live the Christian life we can and should live? Or are we still caught up in the rat race of living to the last letter of the law with all of its ~~xxxxxxxxx~~ but, and ifs, and whereas'es?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Fourth Sunday After Epiphany January 31, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Traci McMillin and Amy Vargo - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Cantilene" Peeters
*Processional Hymn No. 322 "When morning gilds the skies"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord Jesus Christ who didst give Thy life for us that we might receive pardon and peace, mercifully cleanse us from all sin, and evermore keep us in Thy favor and love, who livest and reignest with the Father, and the Holy Spirit, ever one God, world without end. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 440 "The Lord's Prayer"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "I Am Trusting Thee, Lord Jesus" Lenel
Doxology 382
Anthem: "Deliver Us, Good Lord!" Llangloffan
Scripture: Matthew 5:20
Sermon: "THE INTERPRETATION"
Prayer
*Closing Hymn No. 619 "I Love to Tell the Story"
*Benediction
Postlude "These Are the Holy Ten Commands" Bach

+ + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. William Johnston in memory of "Loved Ones"

Serving as Ushers today are * Alvin Tait, Mike Nazaruk, James McClymonds and Edward Walker.

Mr. & Mrs. Alvin Tait will greet the Congregation at the door this morning.

Today is the last chance to turn in names to run for Elder and Deacon in November. Put their names on a slip of paper and put in the Offering plate.

Mrs. Karen Vensel will be in the Nursery today.

Tonight at 5:30 sharp - Congregational Dinner and meeting. Bring enough food for your family. The Yearbooks will be given out. Entertainment will be provided.

Monday - 6-8 - Aerobics
Tuesday - 6-8 Aerobics
Wed. - Youth ; Wed. - Youth Choir Practice
Wed. - 7:00 - Council Meeting
Thurs. - 6-9 - Aerobics
Thurs. - 7:15 - Chancel Choir
Feb. 13 - Saturday - Pot Luck Dinner at 5:30 P.M. in Rehoboth Hall.

New Bible Readings for the Year can be located in the Narthex.

Our Daily Bread Booklets are in for March, April and May. If you would like to leave a donation for the cost of printing these - it would be appreciated.

Ann Williams and Dutch Bolam will be visiting the Hospital this week.

Tuesday - Feb. 9 - Soup and Salad Day. Tickets are now on sale at $2.50 and can be purchased after church at the Brugh Ave. door. Child's tickets (7 and under) are $1.00. We will need bazaar items or baked goods. We need quart salad dressing jars for the soup sales..

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Where will you be and what will you be doing ten years from today if you keep on doing what you are doing now?

Hospitalized: Mr. Howard McLaren, Mrs. Lena Frederick

"The Interpretation"

Scrip: Mt. 5:20; Text: Mt. 5:20

Giv bakgr:Js sit hil,spk 2grp=Jom peo & relig ldrs
 interspers cr=Sc & Ph,can tel by dres
bot. intent on wat say;teach sumwat dif & sum thing
feel litl import lif is wat sed shud poses
 thi mayB far out 4 clergy but wat interp law?
 how pixxxx pictur purp & mean 4 their livs?
Had sed=Vss 17-18=(read);this sho defin agre w/law
vs 19=soun lik keep all includ 638 individ rul/regs
 but yet no bin quit consis in teach & mayB disagree
So renu interes clergy strain 2catch words=vs 20
 Mus bin sigh relief sc & ph 2 hear words,nudg,elbo
& mayB few amens Bcuz lk lik Bliev as they do
 Mus bin groan,dismay com ord peop;many shak heds,
 shrug sholders & ask=wat use? Thot this Mess as prom
 by Pr & Rabs,& mesag same herd B4 & no can liv,try 2
Both Js giv furthr interp in futur vss & sho wat mean
 Let us C wat He mean: (Paraphrase vs 20)
2 thoz herd mus Bliev Sc & Ph had all 2gethr
 peop lk up 2 them severl reasns:Scribes Explainl livs
 Ph's expl livs
both grps admir,respec,& peop wish cud liv up2 them
 But many felt no had abilty 2do,but Js say not way
 2 liv & ruls,regs,no liv 2 folo Moral Code
Wat were they? (Illus Barcaly in book=Mt Vol 1)
 This merly part 638 law 2B liv & no wondr com peop
 feel inadequat,hoplesnes of lif Bcuz no 1 cud do it
 Sc & Ph let peop think cud liv & so ask,Why,how can
 I posib B lik thez men? peop felt thez men holy/sanc
Js sho otherwis=Ex Lk 18:9-10=(Read)
vs 11=tik off Law=no cheat,no cheat wif/neighbor wif
 & lik tax collect
vs 12=ct law say 1nce yr fast;tithe fr,wine,oil=herb
 Js pt out lead from G insted of 2 Him by externl liv
Mt 23:13,14,15,23,25,27,29(this chap devot spk relig)
Wat Js say 5:20 is that thez men livs hypocrisy
 Wat Js offr peop bas & simpl=no wrap in If,And,But
 or leglistic languag
Insted offr G Morl Code & peop liv thru str G provid
 & no lk 2 men 4 exampl, or paragon of ritnes
He sed=Exceed ritnes Sc & Ph He say by G's Grace
 Not thru externl law,man mad ruls;no thru trad or
 wat 4fathrs hav wrot cong;but by persnl accpt Js Xp
 as L & Sav that we made rite B4 G
 Men this hap ritnes exceed Sc & Phar evn 2day
Gal 2:20=(Read & Paraphras) & as lk livs this lite,
hong Esay this wher we R rite now? Dux ritnes exceed
Sc & Phar's among us Bcuz kno made rite B4 G thru Js
Xp & not ruls & regs? Is this realty,or R striv own

efforts?
R we wil 2 say=Vs 20
& if can say & kno as realty then can add as I did
Vs 21
The ritness which succeeds all manmade legalism
is the ritnes which cum thru Grace,
& if kno this Grace & it ours, then ours is th
kingdom of hvn.

"The Interpretation"

Scripture: Matthew 5:20

Text: Matthew 5:20

We need to review the picture which is before us at this point. Seated on a hillside above a large group of people is one solitary man. He is telling them with authority what life should be all about. Mostly the crowd is composed of common ordinary people. Interspersed throughout the crowd are the religious leaders of the the Jews. They are identifiable by their manner of dress. Both common people and clergy are intent upon what He is saying. But what is of compelling interest to each of them is how He is interpreting the Law. His teaching thus far has been somewhat different to the extent that He has told that some of the things for which they feel downtrodden and of little importance in life, are the very things an individual should possess. This may be a little far out especially for the clergy, but what of His interpretation of the Law? How does He picture its purpose and meaning for their lives?

He has said, (vs 17) (READ), and this definitely shows that He is in agreement with the Law, at least He has not preached the disobedience of it. He has said, (vs 19, read), and this sounds as though He is telling them to observe and keep the 668 individual little rules and regulations which have been added to the law. But yet, He has not been quite consistent with that as far as His teaching has gone and it is just may be that He is in disagreement with those responsible for interpreting God's Law. So with renewed interest the religious leaders, the clergy among the crowd must have strained to catch the next pronouncement from Him. They may have even leaned forward or changed position intent upon what His next words would be. And then Jesus said, (vs 20, read it).

At this point there must have been a visible sigh of relief among the Scribes and Pharisees to hear these words. There may have even been a nudge of the elbow among a few of them, or a nod of the head to one another, or even a few words that this fellow isn't the radical they had thought Him to be. There may have even been a few"amens" spoken in the crowd to assure that what He was

saying was God's will and way as pointed to through the lives of these most religi- of men.

But there must have been an audible sigh of dismay among the common ordinary people. Many of them were probably shaking their heads and shrugging their shoulders as if to say, "What's the use? Here we thought this was what the Priests and Rabbis had been promising us. Here we thought that perhaps this man was that deliverer, the Messiah. And His message is just the same one we have heard before and we cannot live up to the law no matter how hard we try." Both sides in essence were right. But it needed further interpretation by Jesus to make this teaching understood. He did this in future verses as we shall see each week as we continue in this chapter. But let us look at some of the things Jesus was dealing with at this point.

He had said that unless the ~~people~~ indidual life of each person hearing His words, (or as in our case, reading them), unless that life exceeded, or surpassed the righteousness of the Scribes and the Pharisees, there was no way that person could enter the kingdom of heaven. This is a paraphrase of the 20th verse. To the people who heard this, and to the Scribes and the Pharisees as well, this was thought to mean that the Scribes and the Pharisees had it all together. The people looked up to the Scribes and the Pharisees for several reasons. The Scribes were the men who devoted their lives to the being and becoming complete authorities on the Law of God. Their whole lives were dedicated to the study of it. They made copies of it very laboriously and cautiously so that it was correct. For this, the common people looked up to them. The Pharisees were men who separated themselves from the ordinary life and devoted themselves to the actual living of the Law. Their name meant "Separated" and people looked up to them because their lives were lived very scrupulously in the observance of the Law. For all of this, these two groups were much admired and respected. Many of the common people probably wished or longed ~~for~~ they had the ability to live such a Godly life, but found they were unable to do so. But Jesus was actually pointing out that this was

not all that it appeared to be. For the Scribe and the Pharisee there was a s of rules and regulations which had to be lived up in order to accomplish the living of the Moral Code, or the Ten Commandments. What were these rules and regulations? William Barclay explains this somewhat in his exposition of The Gospel of Matthew Volume 1. This is found in this quote: read from page 124, (bottom), to page 126, (top).

This is merely a part of the 638 individual little rules which were to be lived in order to comply withcthe Law. No wonder the common people felt the hopelessness of life. No one person could possibly live this life. But the Scribes and the Pharisees did. Or so they believed. But in actuality, the Scribes and the Pharisees were unable to live up to this code, but they did a good job of covering that up from the people. ~~They~~ The common man or woman had the feeling of being completely beneath the Scribes and Pharisees to the point that they felt like dirt under their feet. "How can I possibly be like any of these men? They are sanctified and holy." These are the opinions which most of them held or expressed. Jesus was taking this first opportunity to share with these people what the Scribes and the Pharisees really were. In the 18th chapter of Luke He told of a Pharisee and a Publican going to the Temple to pray. Listen to what it says as recorded starting inthe 9th verse. (Read verses 9 & 10). Then the Pharisee began to pray, (verse 11). Notice that he ticks off ~~the~~ certain parts of the Law. He doesn't cheat; he is fair to all in his dealings with them; he isn't cheating on his wife, or fooling around with someone else's wife; I'm not like this common ordinary tax-collector. Then he adds, (verse 12). See how far beyond the law he has gone? The O.T.Law only decreed that he had to fast once a year. He and all of his Pharisee buddies increased that to twice a week. The Law required that a tithe, or 1 - 10th of fruit, wine, ~~ax~~ and oil was to be given for the Lord and so the Pharisees included their smallest herbs in this as well. Jesus was pointing out ~~xx~~ that the Pharisees were guilty of leading others from God because of their external actions and lives. But He also carried it even further as we read in the 23rd chapter of Matthew. Starting with the 13th verse Jesus begins to really speak out against these

Scribes and Pharisees." (Read verses 13, 14, 15, 24, 25, 27, 29). This chapter is completely devoted to speaking to the lives of these religious men. So what Jesus is saying when He told His listeners, (read 5:20), is that much of the lives of the Scribes and Pharisees is a life of hypocrisy. Jesus as offering these common ordinary people something simple and basic. It wasn't all wrapped up in if's and's and but's, or legalistic language. Instead, it was simply to accept God's Moral Code, strive to live it through the strength and help God provided and not look to man as being the example or paragon of righteousness.

When He said a person could not reach the kingdom of heaven unless his righteousness exceeded the righteousness of the Scribes and the Pharisees," He was saying that a person was only made righteous before God, by God's Grace. It is not through living a series of external laws or man made rules; it is not through tradition or what our forefathers have wrought in the congregation; but it is by our own personal acceptance of Jesus Christ as Lord and Saviour that we are made righteous in the sight of God. Then our righteousness exceeds that of the Scribe, and the Pharisee, the legalists among us even to this day.

This is what Paul was striving to point out as we read in his letter to the Galatians, chapter 2, verse 20, (read this). We must count ourselves as being crucified with Christ. His execution, is to be my execution to sin; Because of this I live, but it is not me that is alive, but Jesus lives in me; thus the life I am now able to live in this flesh is lived being made righteous before God, and that is my complete trust, or faith in Him; because He loved me and made this possible by giving Himself for me. As we look at ourselves in this light, can we honestly say that is where we are right now? Does our righteousness exceed that of the Scribes and Pharisees among us, because we know we are made righteous before God through Jesus Christ and not rules and regulations? Is this our reality, or are we striving through our own efforts? Are we willing to say, "I AM CRUCIFIED WITH CHRIST: NEVERTHELESS I LIVE; YET NOT I, BUT CHRIST LIVETH IN ME; AND THE LIFE WHICH I NOW LIVE IN THE

"ESH I LIVE BY THE FAITH OF THE SON OF GOD, WHO LOVED ME AND G VE HIMSELF FOR ME." Galatians 2:20. And if we can say that and know it as a reality in our lives, then we can also know what Paul added to that in the very next v verse, "I DO NOT FRUSTRATE TH GRACE OF GOD: FOR IF RIGHTEOUSNESS COME BY THE LAW, THEN CHRIST IS DEAD IN VAIN." The righteousness which succeeds all man made legalism is the righe usness which comes through Grace, and if we know this Grace and it is ours, then ours is the kingdom of heaven.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday After Epiphany February 7, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist
Mrs. Ginger Harbison, Youth Choir Director
Mr. Roland Thompson, Saxophonist
Danny Mangel and Chris Andrews - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Vision" Hegarty
*Processional Hymn No. 323 "Holy! Holy! Holy! Lord God Almighty"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 443 "I Need Thee Every Hour"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "There's Something About That Name" Gaither
Mr. Roland Thompson, Saxophonist
Doxology 382

Anthem: "Pass It On" Youth Choir
Scripture: Matthew 5:21-22
Sermon: "CRYSTAL CLARITY"
Prayer
*Closing Hymn No. 409 "Who Is on the Lord's Side?"
*Benediction
Postlude "Renew Me, O Eternal Light" Walther

+ + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. William Thompson to the "Glory of God"
Serving as Ushers today are: *Charles Penar, Dan Beske, Don Wogan and Dave McMillin.
Mr. & Mrs. Howard Bolam will greet the Congregation at the door this morning. Attendance last week 183
Mrs. Kay Brown will be in the Nursery this morning.
Please pick up your Yearbook this morning
Monday - No Aerobics mon or Tues.
Tues. - Soup and Salad Day - treat your sweetheart to lunch or dinner. Tickets available after church at at Brugh Ave. door or at door on Tuesday. Bring bazaar items Monday morning or evening or Tuesday morning in time for noon sales. We need help Monday morning making final preperations. Anyone is welcome to help.
Wed. - 7:15 - Chancel Choir; 6:00 Youth Choir
Thurs. - 6-9 - Aerobics
Sat. - Feb. 13 - Valentine Party for Adult Fellowship in Rehoboth Hall. "Pot luck" will start at 5:30 P.M. Bring table service, a main dish tureen and either a salad or dessert.
Ski Trip Feb. 19 - Hidden Valley (if there is snow). See Lloyd Link for a ski form.
Finance Committee Meeting will be at 7:00 P.M. Feb. 18th - Thursday evening.
Order forms can be picked up for Easter Eggs now - They have to be back in by Feb. 28
Bob Dellen and Chet Stauffer will be visiting the Hospital this week.

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There's only ONE direction you can coast - and that's d o w n!
Feb. 18- 6:30 - Butler Area Layman's Dinner at St. John's -See J.W. Harmon
Hospitalized - Margaret McClymonds, Tresa Nicholas.

Bonnie

"Crystal Clarity"
Scrip: Mt. 5:21-22; Text: Mt. 5:21a, 22a
4mer Pres sed=Let me mak this pref clear;& this Js do
cud . remain chap & 6,7 titl=Crystal Clarity,it is
But 2underst mus hav overvu of Scrip
Js describ thoz 2Bcitizen hvn & so giv natur=Beats
Then spok lif/functin in worl;then relatship 2 law,
Pa tol vs 20,& so at pt He brk dwn further
Begin nex wk lk pt,by pt,but this morn overvu 21-48
From this we wil C His positiv aproach 2 law vs Sc,Ph
Mus remem=He pt out,ritenes mus exceed Sc & Phar
21-48=C 6 statmen alk=21,27,31,33,38,43 sed wat bin
But wat mean? Dif trans giv dif words & this linguis
Not kno if supos 2B=BY,TO,& reasn authors no agree
& so mus jus bout choos sides=if TO=Js refer Law of
Mos as givn 2 the fathers:if BY=Law as giv inter S/P
I Bliev word BY,& reasn=If wer TO then mean Law giv
by G,& wen Js say=But I say,mean own interp or add
Law of G compl,need no adds,& man think did,& so
Js pt this out
Illus;histry repeat & can prov agin/agin;Xpian Ch gru
aftr Pent & cum 2 pt wher Scrips red Lat,& interp Pr
peop no read/underst Lat & depen Pr;Prot Ref & peop
then knu salv no thru sacramens
peop Js day same: peop Is captiv,Babylon;whil ther
lern Aramaic,4get Hebru;cum bak,no read underst &
depen Sc/Ph interp Law;so Js sed=U hav herd,bin hear
& resul peop thot Law as giv Sc/Ph rite
But Sc/Ph add twist,quirk & no 1 knu real/interp
So Js striv mak Cryst Clear=He wil giv Cryst Clarty
No Nu laws,but wat He giv orig & now giv in flesh
vs 17=He fulfil=Obey,God was,is,evrB consistent
wen say/put 4th remain sam & stay sam;Js was G & He
P's word=ther4 He giv interp compl as giv in Begin
Principl 1=Lettr Law,& Spirit of it:man concentrat
on form,rathr than content;giv man list ruls/regs &
he striv livup ea with no thot deepr,mor import means
P say=2 Cor 3:6=Liv letr no jus kil mean,but tru purp
but liv Sp,iner content Law giv lif & this wat Js sho
Principl 2=Law not negativ,but positiv;no jus 2 prever
from do wrong,but 2do rite things & 2 luv do it
Js say=we 2B luvrs ritenes=Ps 19:7=Read=G's Law sumth
shud chang,revers naturl inclin 2liv worl livs,liv 4
F expan=Rom 2:11=Ever1 same G site & luv same
vs 12=thoz outsid perish,G tak care own way;thoz herd
stil sin 2B judg & here dif=vs 13=thoz liv 4 G justif
vs 14-lowly Gents,considr dog & they=vs 15a
all this pt 2 conditin hart & ther stil many peop
who tak negativ attitud regard 2 this,
they lk livs,mak inventry & no smok,drink,gambl,or
othr no/no=lk thoz do & swel with pride,

But no considr pride sinful;nor wil they considr
envy,greed,jelsy,may hav insid as sinful,
 Js spk not only outward liv of Law,but inward also
 & both actins shud B 4the seek of riteness
Principl 3=Lk at Law as interp by Js as B 2restricti
2 oppresiv & 2 striv liv holy,sanctify lif 2 hard &
no worth it
 If this our atitud we nevr understud wat Xpian l
 all about
P say=Eph 4:11-13=We 2B instruc,2gro knowl G & Statu
& fulnes of Xp WHY?
vs 14=so we no folo wrong doctrin,but that wat of G
WHY? vss 15-22=EXPLAIN
WHY? vs 23=this so we can=vs 24=this 2B end result
 & then can understan,comprehend,completly wat Js sa
(Illustration robber/Priest & giv up smok 4 Lent)
Do we underst we made free from liv letr of Law?
 Do we underst it sp of law we 2 observ?
  Wen lay dwn nite do ask selvs=Hav I liv my lif 2da
  in way honor,glorify G?
  Has ther bin anythin which has been,or is no Xplik
Is wat we do merely a form of relig,cert tim,cert wa
 Do I pray cert time,cert ritul duz nothin increas
 my hungr & thirst 4 things of G?
If our worship nothin mor than mechanicl thing we
cannot liv as Js want
 If my preach noth mor than fulfil task giv sermon,
 & not presen Gosp Js Xp 2 help U & I 2 kno Him betti
 & 2 luv Him mor,mayB thing dam my soul
G 4bid we shud turn livs in2 mere relig,or folo ruls
& regs
 THE LETTER killeth,but the spirit giveth life

"Crystal Clarity"

Scripture: Matthew 5:21-22

Text: 5:21a, "Ye have heard ~~it~~ that it was said by them of old,"
5:22a, "But I say unto you."

Not too long ago we had a president who used the phrase when explaining something, "Let me make this perfectly clear." Jesus ~~xxx~~ did this in the remaining verse of this chapter. In fact, He not only made that clear in the 5th chapter but in the 6th and 7th as well. If we would want to entitle the remainder of this sermon on the Mount with a title, we could use the title, "Crystal Clarity" because that is just what it is.

But to understand this as we go through it ~~xxxxxxxxxxxxxxxxxxxx~~ in order a part at ~~xx~~ a time, we need to have an overview of the Scripture. Jesus was describing those who were to be the citizens of the Kingdom of Heaven. So He first gave a de~~xxxxxx~~scription of the nature the Christian should have and this was found in the Beatitudes. Then He spoke of the life and function of this person in the world. Then we saw how all of this was brought to a relationship to the Law. But He then summed all of it up by pointing out that anyone who is to be known as His follower had to have a righteousness which exceeded, or surpassed that of the Scribes and Pharisees. So we are now at the point where He begins to break that done still further. Beginning next week we will look at this on a ~~xxxx~~ point by point basis, so this morning we want to have an overview of this ~~fi~~ block of Scripture as found in verses 21 through 48. From this we are going to see His own positive approach to the Law as He contrasts it to the interpretation of the Scribes and the Pharisees. In all of this we must remember that He is pointing out that to be His follower, our righteousness must exceed the righteousness of these men.

In this portion of Scripture from verse 21 through verse 48, we see six statements which are either completely similiar, or say the same thing with a minor change of wording. For instance look at verse 21, it begins, "Ye have heard that it was said by them of old." Verse 27, says, "Ye have heard that it ~~xxxx~~ was ~~xxxx~~ said by them of old." Verse 31 says, "It hath been said," verse 33 says, "Again, ye have heard that it hath been said by them of old." Verse 38

says, "Ye have heard that it hath been said," and in verse 46 we read, "Ye have heard it hath been said." Here are six examples of Jesus pointing out something which has been said. But just what was He saying or meaning by that term? We will deal with them separately week by week, but we must look at them in their entirety to understand the complete background of them.

As we analyze this section of Scripture we must understand that you may find the wording in your translation reads different from what I have read. This is not merely because I have read from the King James Version, but is a matter of linguistics. No one actually knows whether the actual wording is "Ye have heard that it hath been said, "By" or "to" them of old." The reason being that not all authorities are in agreement. As we strive to decide which meaning it has we choose up sides at this point. Those who say the word to emphasize is "To" them of old," then, the meaning is that Jesus was referring to the Law of Moses as it was given to the Fathers. If we say that the key word is "By" them of old," then it means that the Law was given to Moses and was interpreted or "said by them of old," referring of course to the religious interpreter of the Law which were the Scribes and the Pharisees. I believe that the key word is "By" and not "To" and refers to the Pharisees and Scribes interpreting this Law. My reason for this is if the word is "To, them of old," then it means this is the Law as given by God and anything Jesus would say, such as, "But I say," would mean that He is giving His own interpretation, or adding to the Law and this He never did. Jesus spoke time after time about the Law, but He never gave an addition to it. The Law as given by God was complete and needed no additions, but man in his finite wisdom saw fit to do otherwise and this is why Jesus was giving this interpretation.

Let's look at an illustration of this. We say that history has a tendency to repeat itself. We can point to this again and again to prove the point. The Christian Church had grown down through the years after Pentecost until it had come to a point where the Scriptures were translated and written in Latin. Each Sunday the Scripture was read in Latin and interpreted by the priest.

The people could not read or understand Latin and so they were dependent upon the priest for that interpretation. We know then that the Protestant Reformation came about and people learned that it was not by the observance of the sacraments of the church that they received salvation. This is much like the people were in the days of Jesus when He was preaching this Sermon on the Mount The people of Israel had been taken captive and taken to Babylon. While there they had ceased to know the Hebrew language. When they returned their language was Aramaic, and so they could not speak Hebrew, much less read it. The Law of Moses as it was given was in Hebrew. So they were dependent upon the Scribe and the Pharisees for the interpretation of that Law. So Jesus was saying to them, "Ye have heard," or, "That is what you have been hearing," or, "This is what has been said to you." The end result of this was that what the people thought was the Law, was in reality that which the Scribes and the Pharisees told them was the Law. They had added their own little twists to that Law and no one was able to tell which was the actual Law and which was the interpretation. So Jesus is striving to make this perfectly clear to them. He is going to give them "Crystal Clarity," and then they will understand what He is saying, and what the Law actually said. Jesus was not giving a new set of Laws, or merely giving what He thought the Law said. He was giving them the Law which He had originally given to them which He did since He was God in the flesh. Those who do not know this or understand it strive to look at what Jesus was saying here and giving it the interpretation that Jesus was giving a new law. He wasn't and we need to stress this to really understand what He was saying and doing. We need to point back to the 17th verse where He says that He came to fulfill, or be obedient to the Law. God was and is and ever will be consistent. When He says something or puts it forth as His declaration on any subject, it remains the same and doesn't have all sorts of different little interpretations to suit man's whims. Jesus was God and He was God's Word. Therefore, He was giving the complete interpretation of the Law as given by God from the very beginning.

But as we strive to understand more fully just what He is saying we need to

look at some principles which are involved. The first principle is that between the letter of the Law and the spirit of it. Man has always had a tendency to concentrate upon the form of something, rather than the content. Give man a list of rules and regulations and he will strive to live up to each of those rules without thought of deeper or more important meanings. Paul tells us in the 3RD chapter, Ep. Vs 5-8 verse 6 of his second letter to the Corinthians, (read this). He was saying that living up to the letter of the law kills not only the complete meaning, but the true purpose of that law. But living the spirit, the inner content of that law gives life. This is what Jesus is going to point out in future verses here.

The second principle is that the law is not negative, but positive. It is not just to prevent us from doing something that is wrong, but it is to do the things which are right, And to love doing it. Jesus was pointing out that we should be lovers of righteousness. Psalm 19:7 tells us, "The law of the Lord is perfect, converting the soul." This means that God's Law is something which should change, or reverse the natural inclinations to live worldly lives, and to begin living for Him. ~~King David also wrote in Psalm 40, I delight to do thy will, O my God, yea, Thy Law is within my heart. He is saying, declaring that~~ Paul expands this a little further as we read in Romans 2; beginning with the 11th verse. (Read verse 11). God has no respect for the individual. In His sight everyone is the same, and is loved the same. (Read verse 12). Those who have never heard the Law are outside of the Law and they perish without it, this is in God's hand's, and those who have heard the Law and have still sinned are going to be judged for that and here is the difference in verse 13, (read this). It is those who live what God wants that are justified. Then Paul gives the example of the lowly Gentiles, those who were considered as nothing more than dogs in the sight of the Jews as examples of what God will do with them, (read verses 14 & 15a). All of this points us to the condition of the heart. There are still many people, who take the negative aspect in regard to all of this. They will look at their lives and make the inventory and find that they do not

drink, or smoke, or gamble, or do any of the things which are often pointed out as being the no no's of life. And then they will make the comparison to someone else's life who may do one or two of those things and swell with pride. In the meantime, they will not look upon that pride as being sinful, nor will they consider the envy, the greed, or the jealousy inside which they may have as being sinful. It isn't the outward living of the Law only, but the inward living of it as well, the seeking after righteousness that Jesus was speaking of also.

A third principle is that of looking at the interpretation of the Law as given by Jesus as being too restrictive, or oppressive and the very striving to live a holy and sanctified life is too hard and not worth it. If this is the attitude we possess we have never understood what the Christian life is all about. Paul writing to the people in the Church at Ephesus in the 4th chapter beginning at the 11th verse wrote, (read verses 11-13).

are to be instructed, to grow in the instruction and the knowledge of God to the "stature of the fulness of Christ." Why? (Read verse 14), so that we are not following wrong doctrine, but that which is of God. And again we must ask "Why?" (Read verses 15-22, and explain.) All of this brings us to what we should be and Paul tells us to, (read verse 24). That should be the end result which lets us understand completely what Jesus was and is trying to say.

(Illustration of robber and priest, and no cigar because gave up for Lent)

Do we really understand that we are made free from living to the letter of a set of Laws? Do we understand that it is the spirit of the Law we are to observe? Do we ask ourselves perhaps when we lie down at night, "Have I lived my life today in a way which honored and glorified God? Has there been any thing in my life which has been or is not Christlike? Is what we do merely a discipline, a form of religion at a certain time, a certain way? Do I pray at a certain time each day, or indulge in a ritual which does nothing to increase my hunger and thirst for the things of God?

If our worship together is nothing more than a mechanical thing we cannot live as Jesus wants us to. If my preaching is nothing more than ~~fulfi~~ fulfilling a task to supply a sermon, and not to present the Gospel of Jesus Christ to help you and I to know Him better and to love Him more, ~~xxx~~ it may be the thing that will damn my soul. God forbid that we should turn our lives into just a mere religion or following of rules and regulations. "The letter killeth, but the spirit giveth life."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Sixth Sunday After Epiphany February 14, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Danny Mangel and Chris Andrews – Acolytes

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ORDER OF WORSHIP – 11:00 A.M.

Prelude "Lamento" Peeters
*Processional Hymn No. 325 "All hail the power of Jesus' name!
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness Lord. In Jesus' name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
  *Pastor: Blessed be the Lord God!
  *People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 400 "Have Thine own way, Lord!"
Call to Prayer
  Pastor: The Lord be with you
  People: And with thy spirit
  Pastor: Let us Pray
Prayer
Offering
  Offertory "D Minor" Handel
Doxology 382
Anthem: "They Led My Lord Away" – Spiritual
Scripture Matthew 5:21-26
Sermon: "HAVE YOU HEARD OF MURDER?"
Prayer
*Closing Hymn No. 345 "Crown Him with Many Crowns"
*Benediction
Postlude "Christ Jesus Lay in Death's Strong Bands"

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The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Charles Fleeger to the "Glory of God"

Serving Ushers today are: *Dutch Bowser, Marie Henry, Jean Pflugh, and Diana Hollefreund.

Mr. & Mrs. Rudolph Bowser will greet the Congregation at the door this morning.

Robin Knauer will have charge of Nursery today.

Hospitalized: Mrs. Margaret McClymonds, Mrs. Bernice Nicholas, Mrs. Rex Jewell.

If you have not picked up your Yearbook – please do so today.

Monday – 6-8 Aerobics
Tues. – 6-8 – Aerobics
Wed. – 7:00 – Budget and Finance Committee Meeting
Wed. – 7:15 – Chancel Choir; 6:00 Youth Choir
Thurs. – 6:30 – Butler Area Layman's Dinner at St. John's.

Coming up on Wed. 24 – – Ash Wednesday Service in Rehoboth Hall. Holy Communion will be served.

Don Wogan and Dave McMillin will be visiting the Hospital this week.

The Love Leaves will be given out at the Ash Wednesday Service.

Feb. 19th – Ski Trip to Hidden Valley.

Easter Egg forms are being passed out – if you think you can sell any see Virginia Mangel – Eggs will be made soon. 2 new flavors – price drop to $4.25

The attendance last Sunday was 219.

Elders and Deacons get your list of names back as quickly as possible.

Pancake Day is March 13 – contact Dick Mangel if willing to help.

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Three of the most significant words in anyone's life are, "I Love You." We all are in need of love -- and to give it. It is only in giving our love that we can experience the true joy of living; and we give our love, not in words, but in deeds. God, Himself, has set the pattern in Romans 5:3

"Have You Heard Of Murder?
Scrip: Mt. 5:21-26

Las wk had ovrvu 21-48,includ 8 6segments M Code
Ma hav tendency 2 lk thez,lik Beats,as nic sayings
but no 4us;but 8 4us & wil C specif they 2 aply us
Sumt'ns mayB painful 4U & 4 me as wel,but mus pray
4gu__nc;I wud ask U 2 read this Scrip B4 ea Sun,
pray bout it,& ask G direc ea us 2 C His Truth unfol
(Prayer 4 specif directin thez 4th cum mesags)
Hav U Herd Of Murdr? Js sed U did,in fac,sed U herd
is was sed by them of old time,then Bgin 1st of 6 ex
Wat is it U herd? Thou shalt not kil-of 10 C's=MCod
But S & P reduc 2 simpl=Kil,murdr,& Jew word jus tha
Law 4 kil spel out Num 35:30-31,& if so why S & P
wrong? Wat Js try 2 say?
vs 21=Judgment=23 man council mos town & punish mete
was deth strangulatin,or Bhead
2 S & P this ment=Murdr only,& rite of cours,but had
reduc law 2 local men & G no entr in2 it;if no murdr
had kept law=But Js say not so,& vs 20 emphasiz this
Js now interp as G want & so say authorty as G,I SAY
vs 22=This judgmen of G,& not jus man;this dif lite
But Js knu mos peop ther had bin/wer/stil wud B ang
sum1 litl no caus & so add 2 this;
22b=RACA=worthles felo;term use 1pers despis nothr
& hol persn in contempt=(Illus Rabbi & RACA)
Js sed this serious & whol Council deal=72 Sanhedrin
& was Supreme Cort Jews;but stil 1 step furthr;
22c=FOOL=Moros & mean mor than jus fool,mean moral,
or imoral persn;2 brand sum1 thus in effec destroy
reputatin;& man do this do mor damag persn than kil
Charactr assinatin giv dangr hell fire
H I e=Gehenna=SW Jeru Hinnom Valy;deep ravin K Ahaz
introduc fir worship heathn god Molech;sacrif littl
childrn by burn in fire=2 Chron 28
K Josiah reform & decre valy polut 4evr & rubish,
garbag Jeru dump & burn;burn constant,thik smok &
Js use depic fire of hell
vss 23-24=Js cahng neg 2 positiv;examp man cum sacri
stol sumthin;if pries kno,not maderestitutin,he 2
remov sacrif & no accpt=pt Js mak=man reconcil man,
B4 canB reconcil 2 God=G no hear worship 1 not rt
with feloman
Is our worship beneficl? Duz seem G no hear? Perhap
mus B reconcil sum1 ordr 2B made rt B4 God!
Vss 25-26=Js add yet nothr dimensin;He say shud mend
fences B4 Bcum 2dificul & then cost dearly
Gud posibilty He say=get strait 2Day,Bcuz 2morro
may nevr cum;mus not put off oportuns mak rt B4 it
late

1 mos sorry statmen I hear at pass of luv 1=If only
I had dun such and such
The same aply 2 reconcil selvs with feloman
R we lik S & P's this pt,lk livs,lk M Code & r ,
I nevr kil any1,therfor, I no brok law?
But perhap hav thot sum1 Bneath us,Blow our statur;
perhap hav ruin sum1 reput ~~in~~ by spred rumo gosip
Hav we made selvs lk big & othrs smal?
(Illus preachr,gosip & feathrs from pillow)
I kno preachr this happen 2 & hurt,harm it caus
G says 2 thoz in Ch 2day,I cleans U & made U whol.
I tuk U in Ur dirty filthy livs,& I made U mine.
& yet,here R many of U 2day within My very Ch acting
superior,& smug,& un4giv 2 one anothr.
Can't we C 2day that we need 2 lk at selvs & thoz
aroun us in nu way?
4 thoz we may feel or considr leas than us, let
us feel & Bliev,"Ther,But For The Grace Of God Go
I"
and then let us reach out 2day & mend fences,let
us B reconcil 2 one another & ~~this~~ then we can
kno wat it is 2 hav our riteness exceed that of
the S's & P's & so entr Kingdom of Heaven

"Have You Heard Of Murder?"

Scripture: Matthew 5:21-26

~~Have you heard of murder? Jesus said you did. In fact He says, "Ye have heard that it was said by them of old time, 'Thou shalt not kill,' and this becomes the first of six examples which He will give from the law. There are six parts of the moral code, or the ten commandments as we know them.~~

Last week we gave an overview of this section of scripture from Matthew 5:21 through 5:48. Within each of these segments we will see how Jesus deals with this moral code, but we will see specifically how it is a vital part of our lives as well. We have a tendency as we pointed out with the Beatitudes, to look at this Sermon on The Mount as something which contains some nice little illustrations of how Jesus taught, but these ideas are somehow outdated for us and the day in which we live. Nothing could be further from the truth. One thing which I note in this chapter is that these examples are somewhat painful. They are painful to read, they are painful to apply to our lives, and they are painful to preach. There are some portions of scripture which anyone doing any preaching would like to avoid. A few of these in our series are just that. But we are looking at God's Word and we must be faithful to interpret not just what we like to hear, but to interpret as well, that which we should hear perhaps above all others. I would ask you to specifically be in prayer about these messages not only for your own enlightenment on them, but for my enlightenement and direction in presenting them. I would also urge you to remember that I am striving to give to you as faithfully as possible the words of Jesus and what He actually said, and not my interpretation of what He said. There are some blanks which we do not have the complete answer for. In these instances I shall strive to present the facts as we know them and make as truthful an interpretation as possible. Let us seriously consider these examples as Jesus gives them and seek God's opening of our lives to Him to live accordingly. Let us pray.

(Prayer for direction in these messages forthcoming)

"Have You Heard Of Murder?" Jesus said you did. In fact, He said, "Ye have heard that it was said by them of old time," and then He goes on to begin the

first of six examples from the Moral Code, or the Ten Commandments as we know them. What is it you have heard? He adds that law, one of the Ten, "Thou shalt not kill." This is what God had written for Moses and given to him on Mt. Sinai. But as had been done with the rest of these laws, the Scribes and the Pharisees had reduced this Law from its real meaning. The Law simply said, "Thou shalt not kill," and the Hebrew word for "Kill" meant specifically murder. But look at what Jesus says with this, look at that verse, "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement." Jesus is quoting what the Law actually said. He knew this and so did the Scribes and the Pharisees. The Law for killing is spelled out in Numbers 35:30-31. Now if this is so, why were the Scribes and Pharisees wrong? They were looking at the Law rightly at this point, but unfortunately it was their attitude which was mostly wrong. What this verse literally means is that anyone who does murder shall stand before the judgement. This was a literal court in each town usually made up of 23 members and they meted out punishment to those who were guilty with a verdict of death by strangulation, or beheading. To the Scribe and the Pharisee "Thou shalt not kill" meant actual murder, and actual murder only. They were right of course, but they had reduced this commandment to something to be judged by local men, and God didn't enter into it at all. If they didn't murder anyone, then they had fulfilled the Law. But here is where Jesus is pointing the people as we said in the 20th verse of this chapter. We read, "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees, you shall in no case enter the kingdom of heaven." They were to be better people than the Scribes and the Pharisees and Jesus is going to give them specific examples how to do that.

Jesus now interprets it correctly. look at verse 22, "But I say unto you." Here is God giving the complete interpretation of this Law. And this is what He says, "That whosoever is angry with his brother without a cause shall be in danger of the judgement." This isn't the judgement as administered by the small judicial

council of a town or village. This is the judgment of God. Fear puts all of th. in a different light. But Jesus knew that almost anyone he was speaking to either had gotten angry with someone for little or no cause, or were at that very moment angry with someone for little or no cause. Therefore, he took this two steps further, and look what He says in that 22nd verse, "And whosoever shall say to his brother, "Raca," or "Raca," shall be in danger of the council." To call someone "Raca" was to call that person a "worthless fellow." It is a word which is given by one person who despises another person, and holds that person in contempt.

(Illustration of Rabbi Simon Ben Eleazar and calling man Raca)

Jesus said this was serious to the extent that the council may have to deal with it and the council was the entire Sanhedrin, or the Supreme Court of the Jews. But Jesus carries it one step further and says, "But whosoever shall say, "Thou fool, shall be in danger of hell fire." The Greek word for fool here is MORE. It means more than just fool, it means a man who is a moral fool, or an immoral person. To brand someone with a name such as this is to take his reputation away from him, it in effect destroys his name, his reputation and is more severe than if that person making the remark actually took that nother person's life. An individual guilty of this type of character assination is in danger of hell fire. The word for hell fire here is "Gehenna" and it was something the people were familiar with. On the southwest side of Jerusalem was what was known as Hinnom Valley. This was a deep ravine where King Ahaz introduced fire worship to the heathen god Molech. This fire worship consisted of sacrificing little children by burning them in the fire. We read of this in 2 Chronicles 28. King Josiah not only reformed Israel from this evil practice, but he decreed that forever after this valley was unclean and polluted. After this, the rubbish and refuse of Jerusalem were dumped over this hill and burned. The fire burned almost constantly night and day, with dense thick smoke coming from the valley. Jesus used this to depict the fire of hell.

But as always, Jesus turns the negative into the positive. Look at the 23rd and the 24th verses, (read these). If a man came to the

Temple to offer a sacrifice for his sin and let's say he had stolen something. If the priest knew the man had not returned or made restitution for what was stolen, the priest was to remove his offering from the altar. It wasn't acceptable. The point Jesus is making is that man must be reconciled to man, before he can be reconciled before God. God is not going to hear the worship of one who will not get himself right with his fellowman. Is our worship beneficial to us when we come to God? Or does it seem as though He doesn't hear us? Perhaps we need to become reconciled to someone in order to be made right before God.

Jesus added one other dimension to this as we see in the 25th and 26th verses, (read these). He is saying that we should mend our fences before it becomes so difficult for us, that it is going to cost us dearly for that reconciliation It is also a good possibility that Jesus is saying, "take care of getting thing straightened out today, because tomorrow may never come." We must not put off to another time the opportunities we have of making things right before it is too late. One of the most sorry statements I hear is at the passing of a loved one, "Oh if I had only taken the time to do such and such." The same applies to reconciling ourselves with our fellow man.

Are we like the Scribes and the Pharisees at this point as we look at our lives Do we look at the Moral Code and say, "I've never killed anyone, so therefore, I haven't broken that law?" But have we perhaps thought of someone else as being beneath us, or below our stature and we have helped to ruin their reputation in other's eyes? Have we spread gossip or rumors about others because of how it makes us look big and others small?

(Illustration of preacher, woman gossip, and feathers from pillow)

I know a preacher some years ago this happened to and the hurt and harm it caused. God says to those within the Church today, "I cleansed you and made you whole. I took you in your dirty filthy lives and I made you mine. And yet here are many of you today within ~~the~~ My very Church ~~xxxxxxxxxx~~ acting superior and unforgiving to one another." Can't we see today that we need to look at

ourselves and those around us in a new way. For those we may ~~feel~~ want to consider as being less than what we are in the church, let us feel and believe "There, but for the Grace of God go I."

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania
Seventh Sunday After Epiphany   February 21, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert and Dianne Zavacky – Acolytes

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ORDER OF WORSHIP – 11:00 A.M.

Prelude   "Versets for the Kyrie"   Boëly
*Processional Hymn No. 347 "All Creatures of Our God and King"
*Ascription
*Exhortation
*Confession (In Unison) "Our Father, in this season of self-decipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
  *Pastor: Blessed be the Lord God!
  *People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 442   "O Master, Let Me Walk with Thee"
Call to Prayer
  Pastor: The Lord be with you
  People: And with thy spirit
  Pastor: Let us Pray
Prayer
Offering
  Offertory "O Sinner, Come Thy Sin to Mourn" Bach
Doxology   382
Anthem: "Kyrie Eleison"   Dieterich
Scripture   Matthew 5:27-30
Sermon   "HAVE YOU HEARD OF SIN?"
Prayer
*Closing Hymn No. 422 "Dear Lord and Father of Mankind"
*Benediction
Postlude   "Verset 5 ('Grand Jeu')for the Kyrie"

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The Lovely Flowers on the Altar have been placed by Mrs. Roy Pflugh in loving Memory of her "Husband"

Serving as Ushers today are: *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.

Mrs. Rebecca Shearer will have charge of Nursery today.

Mrs. Virginia Mangel and Ms. Marlene Riemer will be visiting the Hospital this week. Mrs. Bernice Nichola

Monday – 6-8 – Aerobics
Tuesday – 6-8 – Aerobics
Tuesday – 8 – Tables and Chairs will be set up in Rehoboth Hall for the Ash Wednesday Service. – HELP
Wed. – 6:30 P.M. – Chancel Choir Rehearsal
Wed. – 7:30 – Ash Wednesday Service and Holy Communion.
Thurs. – 6-9 – Aerobics in Rehoboth Hall

The Love Loaves will be given out at the Ash Wednesday Service

Deacons and Elders please get your lists in as quickly as possible.

Don't forget Easter Eggs will be made soon – contact Virginia Mangel if you want eggs or get forms from her. Price is $4.25. Forms must be returned Feb. 28th.

Pancake Day is March 13 – contact Dick Mangel if willing to help.

Yearbooks are available in the Office in the back of the Sanctuary.

Finance Committee Meeting – Monday – 6:45 P.M. This is an importent meeting – be sure and be there.

Questionnaire will be distributed today – please fill out and either put in the offering plate or leave it on the seat. These will be turned back in to proper place from the office.

Ms. Marlene Riemer and Ms. Debby Melton will greet the Congregation at the door this morning.

The attendance last Sunday was 195.

New Members will be received into the Church on Palm Sunday. If you are interested in joining – slip a note in the offering plate or let the Pastor know.

"Have You Heard Of Sin?"
Scrip: Mt. 5:27-30; Tex: Mt 5:28b="IN HIS HEART"

Hav U herd of sin? Js sed U hav & this AM we go 1 2lk
2nd examp part M Cod as brok dwn & giv prop interp Js
2day lk wat sin is;nex wk charactr of sin
Tex:=las part vs 28=IN HIS HEART
tur 2 OT & Gen 2: Observ las wk Coman=No Kil & Bgin
C M-Cod mor than Don'ts;went deepr,& peop strug liv
2letr law Js try 2 sho wat all this ment=Captl S=SIN
Vss 15-17=(Read) G creat man,entrus butiful gardn
no dif wher gardn etc=wat import G creat man pef/env
Giv respons ovrsee but=Vs 17 no touch;Adam knu as
pas tree oft,rite no touch/wrong touch
read on & C G creat mate 4him,est marag
3:1=(read)=(Illus SS quest & boy try it & ate whol th
Indirct wat boy say tru=vss 2-7=They ate whol th,whol
pakag & this=SIN;no dy phy,but sp;no liv etern G &
so brot phys deth,& deth separat from G
But peop 2day no want hear;Bcum so enliten this SIN
is resul poor breed,environ,slums etc.
chang environ,elim slum,breed beter,educat & elim SIN
G say NOT SO=listn scrips=155,bak Thomp Chain Ref B
Thez jus few many cud read & shud help sho foolish
Evolutin theory=teach everthing evolv Bettr,bettr
lk man=if this case,2day wud B without sin
Sum1 say=evr day I get beter,& beter & this falacy
We chang liv conds,illitracy,environ & stil kil,steal
covet,cheat,hate & al thing M Cod say wrong
Pt Js mak L was gud;pt man rt direc,but go Byon jus
Thou shal no comit adultry;lik Kil S & P's liv law
They rt,but Js say mor than jus comit act;it lk/thot
He say=persn thot,lk,desir as bad as 1 who do deed
bu no mean Bcuz this mus carry through Bcuz law bro
He say=this IN HIS HART
P wrestl this & ques why no matr how hard do rt,alway
end up do wrong;sed B4 knu law no sin Bcuz unknown
But wen lern law idea cum in2 hart & brok L,unabl do
Rom 7:19-25=read chap this wk 4 self;He say kno wrong
kil,steal,etc this law,but sinc knu wrong,thots,idea
desirs,feelings cum & he liv wretched lif
(Illus Indian & conscience) We all same boat;but prob
not so much we sin,but fool ourselvs we can ovrcum
sin & this the dangr=Ex=erly Ch & monstaries etc.
Lik S & P's can say=I Nevr Comit Adultry=but true?
How many read papers lurid accts divorc adultrys of
othrs? Thats why papers print Bcuz we re d,mar , s
same & so we comit adultry by proxy
This thot drov P 2 pt say=Vs 24=Who Indeed .

(Illus minister & snow white flowr in coal mine)
Clean in a dirty place

lk snow lef Bhin aftr thaw
sev ' wk ago,white,clean,now dirty,sooty
our livs lik this;G bring 4th worl,hav sin insid,
but as yr add 2 yr,Bcum spot by worl & if norml lik
I cry out=Who can delivr from dirt & filth?
Js held out anser & anser stil valid 2day,
He sed we cud no ovrcum dirt,filth roun us no ttr
how hard striv eradicat,it stil ther
Th t wat sels newspapers,bks,mags,this wat create
big busnes many ways
But Js sed cud striv liv clean,dirty place & anser
thru Him
P say vs 25a=It only thru Him we can lik remaindr vs
say as I duz
R U strugl as I am 2 underst & kno rt/wrong?
R U wrestl thing this worl as oppos thing of God?
We cant liv any part law apart from Xp
It mus B thru & in Him that we hav guid & direc
4 livs
Hav U Herd Of Sin?
I trus that along with me U can say, "Yes I hav
thru Js Xp & He teach me ea day 2 liv thru His xxxx
strength in me.

"Have You Heard of Sin?

Scripture: Matthew 5:27-30

Text: Matthew 5:28b, "In his heart."

"Have You Heard of Sin?" Jesus said you did and this morning we are going to look at the second example of part of the Moral Code as it was broken down and given the proper interpretation by Jesus. But the issue at hand concerning sin is such that we will look at what sin is this morning and next week we will look at the character of sin.

We are going to use the last three words of the 28th verse as our text for this morning. We read there, simply this, "In his heart." Now before you close your Bibles and settle back, let us instead turn to the Old Testament book of Genesis, the second chapter. From what we observed last week concerning the Commandment, "Thou shalt not kill," we are beginning to see that this moral code was more than just a list of don'ts. It went much deeper than that and this is exactly what Jesus was pointing out to these people who were struggling with their spiritual lives and realizing that they were incapable of living the "Letter of the Law." So in order to understand what will continue to unfold, we must look at the very essence of that which was prompting Jesus' remarks. Underlying all of this is "Sin" with a capital "S," We will look today at the origin of sin along with some other things about it, and next week we will look at the "Character of Sin," and how we are to deal with it.

Let us look at the 2nd chapter of Genesis and we read in the 15th through the 17th verses, (read these). Here we see that God has created man and has entrusted to him the keeping of this beautiful garden. It doesn't make any difference where this garden was, or many of the other circumstances we want to know about. What is important at this point is that we realize God created man as His special creation. Manewas made perfect, in a perfect environment. He was given the responsibility of overseeing all that God had made. But there was one provision given to him, "He was not to eat of the one tree in the garden, the "Tree of the knowledge of good and evil." Adam must have traveled back

and forth in that garden countless numbers of times, and each time he passed t t tree he had the remembrance of what God had told him. He knew that it was right to pass up the fruit of the tree and he knew that it would not be according to what God wanted if he partook of it.

As we read on in this chapter God decides to create a suitable companion for him and we read of this creation, plus the establishment of marriage which is an altogether different topic or series of lessons. As we look at the first verse of the 3rd chapter we read, (read this).

(Illustration of Sunday School teacher asking question:
The class had been studying the creation and the teacher asked the question, "What did the serpent say to Eve in tempting her to eat the forbidden fruit?" One little boy who had perhaps watched too much television answered, "Try it; you'll like it."
This was not exactly what the teacher wanted so she explained that the urging of the serpent caused them to partake of the fruit of the tree. Then she asked, "After they ate of the fruit what happened?" The same little boy raised his hand, and wanting to give him a chance to perhaps redeem himself with the proper response she let him answer. He replied, "Adam said, I can't believe we ate the whole thing."

Directly, what the little fellow was saying was true. Hear what it tells us as recorded in verses 2 through 7, (read these). They "ate the whole thing." They bought the whole package and this was sin, spelled with a capital "S". They didn't die, as promised by God. At least their death wasn't physical at this point. But they died spiritually, and this spiritual death separated them from God. They could no longer live eternally with God, and this is what brought on physical death and death is the penalty for sin, and sin and death separate a person from God.

But today people don't want to hear this. We have become so enlightened that Sin in any shapre and form is considered to be the result of breeding, or environment, or upbringing. Change the slums and you will not have violence and crime, which are fancy words for sin. Breed the perfect individuals by selective parenting or some such means, and you will create the right people of society. But God says "Not so." He points out in His Word over and over again the presence of Sin in the life of every human being. Listen to some of the things we read of Sin as recorded in different book of the Bible; (Page 133 ,7640 of Cyclopedia of Thompson Chain Reference Bible)

Those are just a few of the many we could read on the subject. This should be us to see the foolishness of ~~evolution~~ the theory of evolution. Evolution teaches that everything started out at one point and gradually evolved into the present thing or type of that thing which we have today. This includes man. But evolution also teaches that the thing we have the representation of today is that much better and improved over what it started out to be. Is this true of man? Can we say man is much, much better today than when he first started out? Someone once said that "every day in every way I am getting better and better." This is a complete fallacy. We can change living conditions, we can change illiteracy, we can change the complete environment of man, and he will still kill and steal and cheat, and hate, and covet and all of the things which the Moral Code teaches are sin.

The point that Jesus was making was that the Law was good. It pointed men in the right direction. But it goes beyond just saying, "Thou shalt not commit adultery." The Scribes and the Pharisees tried to meticulously keep the Law. They could for the most part say, "I haven't committed adultery, I have kept the law." And they were right. But Jesus said it went far beyond just committing the actual act. Jesus said that anyone who had a lustful look toward another, or a lustful thought about someone else, had ~~done the same as~~ broken the Law just as surely as if they had carried the thought or desire to its fulfillment. By the reverse point, He didn't mean that because of this the person should go out and fulfill the act, because that Law had been broken. But He was saying that all of this is "In his heart."

Paul wrestled with this and questioned why it was that no matter how hard he tried to do what was right, he always ended up doing the wrong thing. He said that before he knew the law, he didn't sin in many directions because it was unknown that many of these things were sin. But he went on to say that when he learned the law, those ideas came into his heart and so he broke the law and was unable to keep it. Turn to the 7th chapter of Paul's letter to the Romans and look at how he sums it up. When you have a chance perhaps today or this week, read this chapter in its entirety. But let's just look at verse 19 to the

end of the chapter. (Read verses 19-23). He is saying that he knows it is w ng to kill, or to steal, or to commit adultery, or to covet. These were the Law. But since he knew they were wrong, then wrong thoughts desires and ideas came to him and he was xxxx living a wrteched existence.

(Illustration of Indian and conscience)

We are all in the same boat. But the problem is not so much that we sin, but we can make efforts to overcome sin and sins and even fool ourselves that we have done so. This is the danger. The people of the early Church thought that one way to do this was to live in monasteries and cloisters away from everythir and everyone who would or could cause them to sin. But it was soon discovered that locking xxxx a man away from all women did not make him forget about them but instead, made him devote more thinking in that direction. This is exactly what Jesus was saying. We have done this very thing in our society and world today in another way. Like the Scribes and the Pharisees we can look at our lives and say, "I have never committed adultery," and make this statement whether we are man or woman. But is it absolutely true? How many of us read in the newspaper or magazines all of the lurid details of juicy divorce cases involving movie stars, or celebrities? How many of us savor the intimate details of a murder or crime of passion, involving xxxxxxx several men or women? I believe that all of us, whether we read cheap novels of murder, immorality, incest, or what have you, are committing adultery by proxy. And this is exactly what Jesus was saying, and this all comes from the heart. This thought drove Paul to the place where he asked, "O wretched man that I am; who shall deliver me from the body of this death?" Romans 7:24. Who indeed?

I read an illustration of a minister who was being shown through an underground coal mine. At the entrance of a passage deep underground he noticed a beautiful white flower growing. Its white petals were completely white even though all around it was the sooty dust created by the coal. He asked, "How can it bloom in the midst of this dirt?" One of the miners said, "Throw some dust on it and see for yourself." He did so and the dust just slid right off its petals surface was so smooth that the dust could not adhere to it. The minister said it made him think that this is how the life of the Christian should be. Clean in a dirty place.

This past week I was looking out our living room window at a large portion of snow which had not completely melted like the rest. When the snow fell severa

weeks ago it was absolutely white. I saw it then and it was beautiful. Now, several weeks later it was dirty and black and had absorbed the soot and grime from the atmosphere. Our lives are much like this. We start out in this life a story unqritten. Although we are born with sin in us, our lives are somewhat like the new fallen snow. But as year adds to year we become spotted by the world around us and if we are in anyway normal we have times when like Paul we cry out, "Who can deliver me from this dirt and filth?" Jesus held out the answer, and that answer is still valid today. He said that we could not ~~xxxx~~ overcome the filth and dirt around us, because no matter how hard we strive to eradicate it, it is still there. That is what sells newspapers and magazines. That is still what creates big business in many ways. But Jesus said we could strive to live to be clean in a dirty place. And the answer was through Him. Paul says it in this 25th verse, "I thank God through Jesus Christ our Lord." It is only through Him that we can say the remainder of this verse as he does, (ad rest of verse).

Are you struggling as I am to understand and know right from wrong? Are you wrestling with the things of this world, as opposed to the things of God? We can't live any part of the Law apart from Christ. It must through and in Him that we can ~~xxxx~~ have the guidance and direction for our lives. Have You heard of sin? I trust that along with me you can say, "Yes, I have through Jesus Christ, and He is teaching me each day to live through His strength in me."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
ASH WEDNESDAY February 24, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Pianist and Choir Director
Mr. Roland Thompson, Saxophonist

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SUPPER WITH OUR LORD

Prelude "Go to Dark Gethsemane" Powell

*Call to Worship

When thou givest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed. Go out into the highways and hedges, and compel them to come in, the Lord wants His house to be filled.

Pastor: Come, let us worship God.
People: He created the world and everything in it. He created me.
Pastor: Let us celebrate the Good News together.
People: God has come in Jesus Christ, to reconcile and to make new.
Pastor: Let us feast at His table.
Unison: He calls us to share and celebrate His presence; to love and serve others; to proclaim life through Him.

*Hymn 84 "My Faith Looks Up to Thee"

*The Invocation (in unison)

Oh God, you sent Your Son that we might have life. He gave an invitation to His disciples to share a meal with Him and together they broke bread and drank the cup. He invited them to receive His gift of love and the offering up of Himself; and He invites us now to receive that same gift of grace. May we be drawn together by this meal and know the joy of sin forgiven. O Thou, who called us from deathto life, may we give ourselves to You, and to the love and fellowship of Your Son, Jesus Christ our Lord. Amen.

The CALL To Confession: Matthew 26:20-25, 30-35
Hymn 246 "Man of Sorrows," What a Name!"
Prayer of Confession (in unison)

Almighty God, like the disciples we have made promises we have not kept. We confess to You our frailties, our doubts, our fears. We are driven by dreams and ambitions, confused with cares and concerns. We are ruled by our motives and desires. Hear us as we come seeking your cleansing and forgiveness. This we ask in the name of our Saviour, Jesus Christ. Amen.

Assurance:

God makes new, for God is love. There is no fear in love, but perfect love casteth our fear, because fear hath punishment. He that feareth is not made perfect in love. We love Him because He first loved us, and part of that love was and is forgiveness. Amen.

The Need for Friendship: Luke 22:39-46

Pastor: Just as Jesus needed His friends, so do we. Our call to friendship is not always easy. It involves remembering, caring, sharing and understanding.
People: To believe in God, is to believe in someone you can trust. To believe in someone you can trust, is to have a friend. To be a friend is to give your life.
Pastor: Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." He did this for us and calls us His friends. Let us share that friendship with each other now, (shake hands with your neighbors).

Our Sharing Through Giving
Offertory "Jesus, I Will Ponder Now" Walther
Doxology 382
Anthem "There's a Quiet Understanding" Smith
(Mr. Roland Thompson, Saxophonist)
Communion Meditation "Dough, Loaves and Bread"
Communion Hymn 30 "Break Thou the Bread of Life"
Consecration and Institution of the Elements
Distribution of the Bread
Distribution of the Cup
Prayer of Thanksgiving
Distribution of Love Loaves
* Hymn 256 "The Old Rugged Cross"
* Benediction: Jesus said, "I will not leave you confortless; yet a little while and the world seeth me no more; but ye see me. Because I live, ye shall live also.
The grace of our Lord, Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Unison: Amen.
Postlude

"Dough, Loaves And Bread"

Texts: Lk 6:38; Ecc. 11:1

Than vs 37 & vs 38=(Read Lk 6:38) this princpl Xp lif
1 as yng enjoy add yrs 2lif,Rember? & then tel it
I remem as boy observ proces ovr & ovr & nevr ceas
enthral;evn 2day stop bakry & watch mak bred
Part of Bcuz delicis produc produce;can clos eyes,
stil enjoy cum skul,warm kitchn,smel fresh bred,
can stil enjoy taste that bred; but 3 stages go thru
1st ingreds mix 2gethr & bring 4th=DOUGH,this start
then let rise & form int loaves=stil not fin product
then bake 4 short time=BREAD=at last finish product
Bred alway synonmous lif=Bred cal staf of lif
~~xxxhavvafurthisxtakxgrain,orxbredxesentialxlifx~~
Watevr form this tak=grain/bred esential 2 lif
Js knu valu this & sed=I AM BREAD OF LIF,
elaborat on this & say ANY1 CUM 2HIM NEVR HUNGR OR
THIRST=ment of cors thru Him persn fd G & satisfy
but stil 4mula 2day=Dough,Loaves,Bred
Uk slang use 4 mony=DOUGH=wages earned
recently nu expressin say=BREAD & mean same
it taks DOUGH 2buy,& it taks earning of Bred 2buy BRE
This lent we involv nu ventur;idea not nu,but nu
concept 4 cong;
we ask 2 tak loaf,(Hold up) may tak as many as want,
& during lent we 2 plac our DOUGH/Bread 2 help hungry
peopl thruout world
Js sed=Lk 6:38=READ-Bcuz we hav mor than enuf we shud
giv,& Js say wen do wil receiv mor than giv
This principl worl no underst Bcuz defy law of lif
That law say & sho=giv away,it gone & no replac=TRUE
But Xian law it work dif Bcuz U bles & receiv mor
than U giv
Do mean if giv 100=get 200 bak,may cum as odd job &
this mor than pay bak;cudB helth & no Dr bills;may
cum many way
But G prom & He no go bak on proms
We mayB sceptic;but if nevr try,nevr kno wat G can do
But motiv shud notB jus 4 reward;insted,4get reward
& let G surpris in His way
Ecc 11:1=(READ),yng lady ask wat mean? My mothr quot
but quote wrong & say=Cas UR bred upon watrs;& aftr
many days wil return un2 U=wrong,but mean same
Hav evr watch Sea go out low tide? Evr wondr wher
watr U C go? I wondr if Europ,S. Amer,atlantic coast
Solmon writ this cud B think pagn festivl 2 Adonis
He god vegetatin,especil corn;& wat cal gardns Adonis
pots fil erth & grain,vegetbls plant in;wen sprout,
scattr in2 Sea,or springs & this suppos produc harv
Bib scholar Dr. Jebb say this vs=(Illus this)

Then he add-(finish quote)
we giv & questin who get,was givn n,wh benfitte c
shud striv giv as G want,
but mus giv in luv & G reay in luv mor than we wui
evr dream posibl
Let us always use our DOUGH,2 produc LEAVES, so
others may hav bred,
CAST THY BREAD UPON THE WATERS:FOR THOU SHALT FIND IT
AFTER MANY DAYS.

"Dough, Loaves And Bread"

Scripture: Ecclesiastes 11:1, "Cast thy bread upon the waters: for thou shalt find it after many days."

Luke 6:38, "Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the measure that ye mete withal it shall be measured to you again."

I want to share with you one verse from the New Testament and along with a verse from the Old Testament amplify the words of Jesus.

In the Gospel of Luke the 6th chapter Jesus gives some guidelines for living the spiritual life. One of these is found in the 38th verse and we read, (Read this verse). Here is a principle for the life of the Christian.

One of the things all of us can enjoy, especially as we add years to our lives, is the pleasure of recalling some of the good things which we have experienced. Who hasn't at one time or another said, "I can remember when, " and then add whatever it was that we remembered. I can remember as a boy observing a process over and over again which never ceased to enthrall me. ~~xxxxxtodayxx~~ And that was my mother making bread. Even today if I happen to be passing a bakery and the operations of the baker are visible, I will stop to watch the process of bringing forth bread. Perhaps the reason behind it involves the eating of that fresh delicious product. If I just close my eyes and think back to those days I recall coming home from school and the kitchen would be very warm, and the smell of that delicious bread was mouth watering. I can still smell it. But all of this involved a process to bring it about.

First some ingredients had to be gathered together, like flour, and water and eggs and yeast. All of this was mixed together and formed "Dough." The dough was then set aside to rise and when this had taken place it was made into loaves and the loaves were placed in the oven and baked. The finished product which came forth was then bread.

Bread has always been synonomous with life. Bread has been called, "The staff of life," meaning of course that it was necessary to sustaining life. In whatever form it is consumed, whether bread or just the grain itself, bread is essential for life. Jesus knew this when He was preaching and so He used the

illustration that He, Himself was "The bread of life." He elaborated on this by saying that ~~xxxx

give with the thought that we will be rewarded. Instead, we should give with no thought for reward and God will take care of the reward in His own way. There is a Scripture verse a young lady asked me about one day which points this up very vividly. It is ~~found~~ found in the book of Ecclesiastes the 11th chapter, the 1st verse. The verse reads, "Cast thy bread upon the waters: for thou shalt find it after many days." My mother used to quote this verse to me, but like many of us do so often, it didn't have all of the correct words. She would say of giving, "Cast thy bread upon the waters; and after many days it shall return again unto thee." The meaning is still the same although the wording is not. Have you ever stood and watched the ocean at low tide? Everytime I see the ocean receding I wonder where that particular amount of water I am watching will end up. Will it be hundreds of miles away that someone will see that same water coming up on the beach? Will it end up in Europe, or South America? And what this verse is saying, is that if you cast your bread upon the water, at another time, another place, you will get it back. As Solomon was writing this, perhaps he was thinking of the pagan festival which was held in honor of the god adonis. He was supposedly the god of vegetation, especaily corn. ~~The~~ What was called, "The gardens of adonis," were merely pots of grain and vegetables growing until the seeds sprouted. Then the contents of the pots were flung into the sea, or into springs and this action was to produce a good harvest sometime in the future.

A Biblical scholar named Jebb writing on this said, (Quote illustration from The Treasury of Scriptural Knowledge).

Then he adds, (conclude quotation). We give and quite often we question our giving. Was it given rightly, who really benefited from it? And so on. But if we give it in love, God will repay it with His love in kind, more than we would ever dream possible. Let us always use our "Dough" to produce "Loaves" . others may have "Bread." "Cast thy bread upon the waters: for thou shalt find it after many days."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

First Sunday in Lent Feb. 28, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert and Dianne Zavacky - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "My Faith Looks Up to Thee" Mason
*Processional Hymn No. 337 "Praise to the Lord, the Almighty"
*Ascription
*Exhortation
*Confession (In Unison) "O God, you know how we are exposed to the world's temptations, but you also know that we would like to be righteous. Grant us the strength to follow our Master down the road of discipleship, even thought we know we shall surely meet the cross at the end of that road. Forgive us for all sin that prevents us from following Him rightly, through the same Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 399 "Jesus Calls Us o'er the Tumult"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "When Sinners See Their Lost Condition"
*Doxology 362
Installation of Ray Covert, Elder
Anthem: "God Can See Us" Carmichael
(Mr. Lloyd Link, soloist)
Scripture: Matthew 5:29-30
Sermon "HAVE YOU HEARD OF SIN'S CHARACTER?"
Prayer
*Closing Hymn No. 407 "Lead Me to Calvary"
*Benediction
Postlude "O God, Look Down from Heaven and View" Bach

+ + + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. William Johnston in memory of Mrs. Johnston's Father - Harry Peters.

Serving as Ushers today are: *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.

The Attendance last Sunday was 203

Mr. & Mrs. Charles Penar will greet the Congregation at the door this morning.

Nursery will be provided today

HOSPITAL: BERNICE NEWMAN, ELEANOR LANDRETH

Pamela Tait and Diana Heilefreund will be visiting the Hospital this week.

Monday - 7:00 - Follow-up Committee meeting.
Monday - 7:30 - Women's Mary Pruch Circle Meeting
Monday - 6-8 - Aerobics in Rehoboth Hall
Tues. - 6-8 Aerobics in Rehoboth Hall
Wed. - 7:00 - Council Meeting
Thurs. - The Newsletter will be published - please have all material in by Wednesday to Bea.
Thurs. - 6-9 Aerobics
Thurs. - 7:15 - Chancel Choir Rehearsal.

If you did not get a Love Loaf on Wednesday - you can still pick one up in the Narthex or the Office.

Forms must be returned today for orders for Easter Eggs Contact Virginia Mangel - Price $4.25.

Pancake day is March 13 - contact Dick Mangel to see where to purchase tickets. Donations accepted.

Yearbooks are still available in Office and in back of Sanctuary.

New Members will be received into the Church on Palm Sunday - if you are interested in becoming a members - drop a note in the Offering plate or give to the Pastor or Bea.

There are still a lot of lists out with the Elders and Deacons that have not been returned to the office - please get them back as quickly as possible.

"Have You Heard Of Sin's Character?"
Scrip: Mt. 5:27-30; Text: Romans 6:12

Hav U Herd sin's Charactr? Js sed U hav 2 red this
c 2p
Le. Jas ha up brief lk vss 27-28-look with no=(1.)
Js say this part 1 Jod 2 peop whom spk had herd it
Sh's wer awar of it,& last of all U & I hav herd
But as pt out sin,it no jus liv letr law,but intent
Jes had lked sin in gen. 2 how sin by proxy inadvert
May no comit actul sin,but read,hear & thots desirs
a wrong 2 sin in our harts;spok how worl no want accp
sin & say man victim upbring,environ & if chang so
wil man
Js say=Jes 2 so;man born in2 sin & inbred,part natur
& sinc we kn this mus deal with sin
Js want ever1 kno how deal sin & ther4 pt Charactr
Thus far hav seen not jus act adultry,but thot,desir
Jas bad as othr & wen 3 Sh's boast,1 Jes Comit,
they wrong,Bcuz jus as human as any1 els;thots/desir
Man maynot 3 inmos thots/desirs,but 4 duz=He knows
vs 29a, 29b=rt eye/hand(lk this) Jas 1. Jas?
Cut off hand,pull out eye? Maim body 23 free sin?
Thoz erly Ch do this;why rt eye/hand? Tim Js it
thot mor import than left=try tel left handr that
Js use this vivid illus get pt across
Lk both vss-word pik out=(GR:EXEXO) 2 Gr=(SKANDALON)
get Eng=(SCANDAL) 2 wat mean stumbl blok;bait stik of
trap:also pit covr branch,dirt,man fal in2
offend/Scandalize=anythin use trip sum1 up
Js ident eye/hand as stumbl blok lif
Eye 3's=improp thots,desirs;hand reach out tak,touch
so man fal
2 wat napn wen tak eye/cut hanc off? Stil othr eye
hand & so pluk othr eye/cut off othr hand 2 solv
Mite? wrong! Ther stil mind 2remem & contin think
wrong thing. Js use as drastic mean prov pt.
Gist=do away wat bring 2 ruin;dispos Bcuz stumbl
blok,an offence 2 U
He no mean liv cave Bcuz kno stil wul sin,insted want
peopl kno horibl consequenc sin;He use illus 2 sho
that = vss 29b & 30b=(word hell-Gehenna=V of Hin
Jn gate Jeru,barbag dump burn continu,verm breed,
worms,decay,jakls feed 2 sin caus sep from G,Lades
Mus think consequenc always;quit oft tain big/little
L,w=Middemanors/felonies;murdr,adultry;fib/wh lie
All this=SIN & SIN had cost 2 shud 2 upernos minds
Or t=human lif! Jous man sweat blud;arest & quest all
n. 2;questeners spit,pul beard,mak fun;stan trial
same thing,smak face;spit,beat;carry cros,wrak pain
say on cros;blind,sweat,insec bother,no brush off 2/
all taic 3 2 do 2 ga us
no pret pictur,nevrles 1need imprint minds if go
no Charactr sin
So quest is-how deal sin wen all aroun us is sin ea
easier se than dun? Js kno this go bak 2 vs 20
For it is 2 sim 1,but mus say not much anser 2 isnt
Bu Js sed 54 lef scene=1 [illegible],Jil hum
did this sevrl way & 1st thru peop lef Shind who
add 2 tel how lern 23 rite 24
1 man lik this=Paul 2 lettr Romans 2 chap tel this
This chap giv 3 rea 4liv Xpian lif,but also pt out
Js fulfil prom no lv comfortless=1 Sp
Sin chap comp lif flesh & law=unsav person
2 liv spirit,which mean hav Sp Sav," 1 in liv/direc
He mak compar 2tween Sav & Unsav;1ded,othr aliv;
1st war with 3 othr liv 4 God
vs 13=Rom 13:8,9,"F=mean if continu liv aftr thing of
worl lead 2deth,separ from G,but thru 1 Sp mus
mortify=put 2 deth thing we want 2do & wud keep us
from G,this in turn giv lif w/God
This strong lang 1 use, need stres this
MORTIFY mean subj body 2almos abusiv punish 2met in
shap or propr form
Analogy is pound body until blak & blu if neces 2
hav physic fit;but this 23 dun thru Sp
means= Sp 23 not 4 directin & help;guid,led by G's
& Sp 4 decisins of life
Thoz sav/born sin hav 1 Sp but we may seek silenc
H Sp by do wat we want 2do
If we seek Liv livs pur/riteous 34 7,H Sp mus em-
powr us 2 we prow this
Kno mortify,put deth thots/desir own str=mus H Sp
Put as stan crosroad in our lk at sin,2 thing we
kno=1=sin in ea us 2 strv 2eradic,canno do own
2=Charactr sin much we unabl 2 apart from it,roundus
It not easy & sin 1 pt this out=Phil 4=letr lk
He talks want kno wat kno Xp really mean 2 strv 2
attain 2 that
vs 12=no attain,butno giv up;vs 13=continu 2 workat
vs 14-Evn tho stubl,fal,continu 2strv 2ward mark
Mus kno Xpian lif not easy,Jes nevr sed wud B,out
if strv liv lif acord rule,regs,no can keep; mus
1st kno Js Xp as Sav,then let Sp mov,direc ea
day we liv;stumbl/fal,but pikup & press on;lk 2
cros & 1wno gav self ovrcum sin,so we can ovrcum thr
Ju Him, His strength=thru H Sp

"Have You Heard Of Sin's Character?"

Scripture: Matthew 5:29-30

Text: Romans 8:13

"Have You Heard Of Sin's Character?" Jesus said you have and this is what we read as our Scripture for this morning. Perhaps we need to just backup briefly and look at the 27th and 28th verses, ~~xxxxxxxxx~~ let's look at them again, (read theses verses). Now from this Jesus was saying that this was ~~xxxxxxx~~ a part of the Moral Code. ~~xxx~~ The people to whom he was speaking had heard it, the Scribes and the Pharisees present at this time were aware of it, and last of all, you and I have heard it. But Jesus was elaborating on this to the extent that he pointed out it was not just the living of the letter of the Law which was important, But that it was the intent of the heart which needed to be dealt with. Last week we spok of Sin in general. We looked at how it came into being and how we inadvertantly sin by proxy. We may not commit the actual sin, but by reading the intimate details of an illicit romance and divorce, we sin our hearts and minds with thinking wrong thoughts and having wrong desires. We spoke of how the world doesn't want to accept such as things as sin and desires that we ~~xxxx~~ should instead see that man is a victim of his upbringing, his roots perhaps, or his environment and if we change these things, man will be without the problems caused by these circumstances. But Jesus says, "Not so." Man is born into sin and it is a part of his very nature. But since we know these things we must know how to deal with sin.

Jesus wants everyone to know how to deal with sin and therefore he went into detail to point out the very character of Sin. This is what we are going to look at this morning.

Thus far we have seen that Jesus is saying that it is not only the act of adultery, but the thought and the desire as well which is sinful. One is as bad as the other. Therefore, the Scribes and the Pharisees who could boast, "I haven't committed adultery, and therefore I have kept the law," were wrong, because although they may have kept the letter, they were just as human as anyone else and had improper thoughts and desires as well. Man may not see and know our

inmost thoughts and desires, but God does. He knows.

Jesus is now telling how to deal with sin and its character. Look again at what He says. In the beginning of the 29th verse He says, "If thy right eye offend thee, pluck it out, and cast it from thee." In the beginning of the 30th verse He says, "And if thy right hand offend thee, cut it off and cast it from thee." What did He actually mean? Was He advocating the maiming of our bodies in order to be free from sin? There were those in the early church who did take this liberally and plucked out an eye, or cut off a hand. But why the right eye, and the right hand and not the left? At the time of Jesus the thinking was that the right eye and the right hand were more important than the left. Try telling that to someone who is lefthanded. But Jesus is using this as a vivid illustration to get His point across. Look at both of these verses! The word we need to pick out of the beginning of each one is the word, "offend." In Greek this word is [illegible], and it is from this word we derive our English word "scandal." What it meant was a stumbling block. But more definitively a bait stick of a trap. A trap set to catch an animal had a stick on which the bait was attached. When the animal touched the stick to get the food, the trap snapped shut and the animal was caught. Things of this nature we used to capture men as well. A pit would be dug in the ground and covered over with sticks and a thin layer of dirt. When the man would step on this he would be thrown into the pit below. So the word "offend," or, "Scandalon" meant, anything which was used to trip something or someone up. Jesus identified the eye and the hand as being that which was a stumbling block of life. The eye sees, and desires and causes thoughts to come forth which are improper. The hand in order to carry out those thoughts and desires, reaches out and both cause a man to stumble and fall. But the question remains what happens after you dispose of one hand, or one eye? There is still the other eye and hand and they can see and act. So the answer is to cut ~~xxxxxx~~ the hand off and pluck out the other eye and it solves the problem. Right? Wrong! There is still the mind to remember and to continue to think the wrong things. So Jesus was using this as a

drastic means to prove His point. The gist of this is to do away with that which can bring you to ruin. Dispose of those things which are an offence, or a stumbling block to you. He didn't mean to give up and live in a cave somewhere, or be completely isolated from everything and everybody. He knew that even in solitude sin would prevail. Instead, He wanted everyone to know of the horrible consequences of sin. He used the illustration as we see, in both these verses, "For it is profitable for thee that one of thy members shall perish, and not that thy whole body should be cast into hell." The word for "hell" is Gehenna, and referred to the Valley of Hinnom just outside the southwest gate of Jerusalem. It was a continual burning dump of refuse and garbage. It was here the jackals gathered to eat the garbage, and vermin bred such as ugly worms. Not a pretty sight. But Jesus was striving to prove His point of the dire consequences involved with sin. As we think of sin we must always think what it cost. We tend to think of sin in terms of morality and we lump them into big sins and little sins. The law calls them felonies and misdemeanors. We do this too. There is murder and adultery, and fibs and little white lies. But all of this large and small brought something to bear which should always be uppermost in our mids and that is what it actually cost. What was the price of sin? That price was a human life. It was what caused a man to sweat drops of blood; it was what caused that same man to be arrested and questioned almost all night, while His questioners spit on Him and pulled out the hair of His beard, and smacked Him in the face; it was what caused Him to stand trial the next day and to be mocked and spit on again, to be called names, and to be cruelly beaten with a whip; it was that which caused Him to drag a heavy wooden crossbeam of His own cross to a hill outside of Jerusalem and there to be nailed to that cross and bleed from thorns on His head, to be wracked with pain from the sagging of His weight on that cross, to bleed, to sweat, to be bothered with the flies He couldn't brush off. All of this was what cuased Jesus Christ to die, and He did it for each of us. Not a pretty picture, but nevertheless one which we need to imprint upon our minds if we are to know the "Character of Sin."

The question then remains, "How can we deal with this when all around us is s. and it is easier said than done?" Jesus knew all of this and it goes back once again to the 20th verse of this chapter. We read there, "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees, ye shal in no case enter the kxxx kingdom of heaven." There it is! Just as simple as that. That righteousness can only come from being first made righteous before God, and then seeking to follow after that righteousness. Now that may not seem like much of an answer and it isn't. But Jesus promised xx just before He departed the scene, "I will not leave you comfortless, I will come to you." This He did in several ways. First He left behind people who could add to what He was striving to tell and we can learn from these people by looking at what they have to say. One of these was a man named Paul. So let us look at the 8th chapter of xxx Paul's letter to the Romans to add to this. It is in this chapter that Paul gives directions for living the Christian life. But also he points out that Jesus fulfilled His promise of not leaving His followers comfortless, by coming to dwell inside of them in the form and person of the Holy Spirit. He begins this chapter by comparing the living of the law in the flesh, that is as an unsaved person, to living it in the Spirit which means having Christ as Saviour and the Holy Spirit within directing and guiding life.

Verse 5 he makes the comparison between the unsaved person and the saved. In verse 6 he adds to this and points out that the carnal or unsaved man is separated from God, dead spiritually; but the spiritual minded have eternal life. In verse 7 he speaks of the unsaved man being at war with God and because of this he adds in verse 8, the unsaved cannot do the things God wants from them. A person must be seeking spiritual things in order to be pleasing God.

In the next xxxxx verses Paul makes the xxxxxxx comparison between the saved and the unsaved. He points out the saved have eternal life, and the unsaved have eternal xxxxxxxx separation from God. His main point in these early verses is that in the believer is God's Holy Spirit seeking to guide and direct that life. Look at verse 11, he says, (read this). He means that if God who raised Jesus from the dead, if His spirit ~~is living in you and He will~~ give your now physical

from the dead, if His Spirit is living in you, he will give your physical body new life through that Holy Spirit. He adds that we no longer are obligated to live after the flesh, or live worldly lives and the reason is given in the next verse. (Read verse 13) and this means that if we continue to live after the things of the world it will lead to death, or separation from God. But through the Holy Spirit we must mortify, or put to death the things we want to do that would keep us from God, and this in turn gives us life with God.

We need to stress that what Paul is saying here is very strong language. It may not come off that way, but it is. The word he uses, "mortify," means to subject the body to almost abusive punishment to get it in shape or into its proper form. The analogy is that of physically pounding the body until it is black and blue if necessary to have the body physically fit. But this mortification, or physical abuse of the body to bring it under control is to be done "through the Spirit." That means the Holy Spirit is to be sought for direction and control. It means that the person is seeking to be directed by God's Holy Spirit guidance for the decisions of life. Those who are saved, or born again, or who know Christ as Saviour, have that Holy Spirit seeking to guide and direct in all things. But it may be that we seek to silence the Holy Spirit by always doing what we want to do, when we want to do it. If we are seeking to live lives which are pure and righteous before God, His Holy Spirit will empower us. We are promised this. We cannot mortify, or put to death our wrong desires and feelings, and thoughts in our own strength. It can only be done through God's power and that is His Holy Spirit.

As we stand at this crossroad in our look at Sin there are two things we know. We know that Sin is something which is in each of us and strive as we may, we cannot eradicate it in our own power. We also know that the character of sin is such that we are unable to ever be separate and apart from it. This brings us then to two basic questions each of us must answer. The First is, "Do I know Jesus Christ as my Lord and Saviour? Have I really made this decision or am I still living this life in the flesh apart from God? The second question

is, ~~Am I letting the Holy Spirit move and direct me~~ "If I know Christ as my Saviour, am I letting the Holy Spirit move and direct me so I can live closer to God?" The Christian life is not easy. Jesus never said it would be. But it is a much more rewarding life than the worldly life could ever offer. Coming to Christ and knowing Him as our Lord and Saviour, and having His Holy Spirit guide and direct us gives us a peace the world cauld never give. If you are struggling to live a life of rules and regulations, won't you stop that struggling today and just turn it over to Jesus and rest in His care? Let's look to Him in prayer.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Second Sunday in Lent March 7, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Holly Covert and Beth Hartley - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Set Me as a Seal Upon Thine Heart" Warner
*Processional Hymn No. 522 "God of grace and God of glory"
*Ascription
*Exhortation
*Confession (In Unison) "Mighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 498 "Take My Life, and Let It Be Consecrated"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "O How Cheating, O How Fleeting" Bach
*Doxology 382
Anthem: "O Perfect Love" Barnby
Scripture Matthew 5:31-32

Sermon: "HAVE YOU HEARD OF DIVORCE?"
Prayer
*Closing Hymn No. 411 "Am I a Soldier of the Cross?"
*Benediction
Postlude "God of Grace and God of Glory" Hughes

+ + + + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Ann Williams in memory of "Loved Ones"

Serving as Ushers today are: *Charles Penar, Dan Beske, Don Wogan and Dave McMillin.

Mrs. Robert Sheppeck will greet the Congregation at the door this morning.

The attendance last Sunday was 219

Nursery will be provided today by Pauline Fencil & Tina Groves.

Monday - 6-8 Aerobics
Tuesday - 6-8 - Aerobics
Wed. - Youth Fellowship
Wed. - 6-7 - Youth Choir; Wed. - 7:15 - Chancel Choir
Thurs. - 6-9 Aerobics
Saturday - Pancake Day - See Richard Mangel. Tickets are available.

> New Members will be received into the Church on Palm Sunday. If you are interested in joining the Church let the Pastor or Bea know, or just put a note in the Offering plate.

> There are additional Year Books and Love Loaves in the back of the Sanctuary. The Love Loaves will be collected on Easter Sunday (instead of the One Great Hour of Sharing) this year. It will be given to World Vision International - 100%.

Contact Virginia Mangel if you still want to order Easter Eggs. Price is $4.25. Remember 2 new flavors this year. All profits go on the Principal of Rehoboth Hall.

Rob Vinroe and Bill Pflugh will be visiting the Hospit this week.

Meeting of Head Ushers in the Office between Sunday School and Church - Important that you be there.

> Don't forget Vacation Bible School is just around the corner - June 14-18. Ginny Mangel and Pamela Tait are Co-Chairman on this project. They need Teachers and Helpers. Let them know now if you can help.

"Have You Heard Of Divorce?"
Scrip: Mt.5:31-32; Text: Jer 3:1

Hav U herd of div? Js sed U did,sed U not only herd,
but kno it as brk M Code & B Sin
Mus confes inad deal subj;Bliev any1 regardles ed.
complet qualify as expert this subj;U herd much this
s , but who complet kno mind Js Xp? Any volunteers
2preach this AM?
(Illus ad paper El Paso bout news,& complete dope)
Think long thez lines,Alex Pope say=Fools rush in
wher angels fear to tred=So let us not rush but look
Wat Js say vs 31?=Wher get this? From Mos Cod & this
Moral Code gud Jew liv by,adher 2;so let us lk Mos C
Deut 24:1=Js tuk words from here;it no 2B tak litely
stil say marag cer=Mar no entr lite,but rev,discreetl
This from Mos Code;2B unmarry aftr 20(cept study law
considr same brk comandment Bcuz G say creatin=B
frutfl & mult & thoz singl kil posterity He want
(Ex bil divorcment)=2B givn front 2 witnes & divorced
May seem vs 1 broden reasns 4divorc,insted narrow
Men div friv reasn=no salt,burn meal,no houskeep etc
Uncleanes=as specify in law;not adultry Bcuz kil 4it
Vss 2-4=womn remary,divorc,but no remary 1st hus
marag sacred & G no recind=Ex Ad & Eve,lv f & M,clea
Man & woman 2B link 2gethr,insolubl bond & no step in
out at wil;marag no whim,or feeling 4 moment
Mt 19:3-6=J & Ph cum agin & Js interp lik I Deut
Marag no entr lite,indiscreet,hol rev,hi esteem
Vs 7=J & Ph no tak & ask=Why Mos Command? notic=Comma
Did Mos comand? Corse not=say if unclean,only then
J & Ph tak libral vu=Marag lik cafteria,pik wat want
& pay 4later;& if no lik thro way & replac
Mus wivs,chil rn victmize by thoz fulfil lust/desir
Vs 8=Js anser Comand,this wat U want 2do,no giv G wan
vs 9=marag 4lif,this Ideal,this G want=excep untru
This no mean we say Js say this=BUT,no But at all
Mus lk wat Js do wen confront by situ,ho react
Jn 4:=Js travl Samria,unusul 4 Jew 2do;Jac wel woman
unusul noon=bad woman/prost;Js ask drink=unusul
Js tel giv watr no thirst=she ask 4it;ment sp quench
vs 16=anser 17a & Js anser vss 17b,18=she reveal
adultres & siner & this reasn no accpt by twn women
The turn convers roun/Js giv spirit ansers her life
vs 25-spk Mes 2cum & Js anser vs 26
vss 28-29=result;no complet story;woman accpt Js as
Mesiah,mean her Sav & she hav salv & 4givnes
Js I condem;He pt sin & wen go hom she tel this
Was she 4giv? Concl luv Js=Yes;did she alter lifstyl?
Dont kno,only G duz
let me shar illus aspect may no lk at mattr divorc
(Illus Dear Abby,mother 36 yr old son,divorc etc)

How fit picutr? This way:
we liv are easy liv,do won thing,if no work,out, do
sumthin els & this atitud 2ward marag
Best examps marag & thoz last/endur thru thik/t in
We mus instruc ynr peopl marag perm arrang if we
entr on pik & C basis
2late 2deal with 36yr old infant at this pt.
mothr shud hav dun 30 yr ago & same hold tru 4 a
our socity 2day
But thoz us adults & influ ynr minds,let us tel them
about G & wat says bout marag/divorce
As pt out,no easy subj deal with,but nun us dare pt
fingr & declar sum1 guilty of sin
Div not un4givbl sin,jus many othrs nor either
Jer writ 3rd chap,vs 1,bout natin Israel
compar 2 man/woman involv divorc & adultry
I wud lik 2use as illus 4 persnal livs & not 2 natin
G's Word 2us & 4us
Vs 1=quote vs 1a
& then he add=Vs 1b= uote
Invite ther 4 any & all 2cum 2Him,2repent,2receiv
His 4givnes
4any who find selvs this situatin 2day,pleas kno
claim that 4givnes from G 2day
4 any us no involv this situ need 2claim=Ther But
For The Grace Of God Go I
The mesag from G thru Js Ap is,& always wil B,4 all
who cum 2 Him=Thy faith hath made thee whole,go and
sin no more.

"Have You Heard Of Divorce?"

Scripture: Matthew 5:31-32

Text: Jeremiah 3:1

Have You Heard Of Divorce? Jesus said you did. In fact, He said that you not only heard of it, but that you know of it as breaking the Moral Code and being sin.

I must confess this morning the inadequacy of dealing with this subject. I do not believe there is anyone regardless of education who is completely qualified as an expert along this line. You have all heard many different positions taken regarding divorce. Some of them are given and have been given very dogmatically as Gospel. But who among us could ever completely fathom the mind of Jesus Christ? That is why I must confess inadequacy. I have never asked for a volunteer to preach a sermon for me, but if we have one this morning, you're on.

(Illustration of ad in El Paso paper about news and "Complete Dope")

Thinking along these lines then, let me add that Alexander Pope penned the famous lines, "Fools rush in where angels fear to tread."

So first let us look at what Jesus was saying in these verses, We read in the 31st verse, (read this). Where did He get this? It came from the Mosaic Code. The Moral Code which all good Jews were to live by and adhere to. To better understand this we need to look at it from three directions. So let us first look at in the context of what the Mosaic Code said. To do so we need to look at this as it is found in the book of Deuteronomy. Let us turn to chapter 24 of this book and see what that Code said. In the 1st verse we read, (read this). Here then we see the words from which Jesus took His words. To the Jew marriage held a place of very high value. It was not to be taken lightly. We still say today to a couple to be married, within the marriage ceremony, "Marriage is not to be entered into lightly, but reverently and discreetly." This is where it comes from, and that was the Mosaic Code. To be unmarried after the age of 20 in the nation of Israel, except for a person who was studying the law was considered to be on a par with breaking a commandment. God ha

said at the creation, 'Be fruitful and multiply," and anyone who remained single was in a sense killing the posterity which God wanted him to bring forth. If a man decided that he not longer wanted to be married he wrote out a bill of divorcement and handed it to his wife in the presence of two witnesses and she was considered divorced. This is what that bill would say: "Let this be from me thy writ of divorce and letter of dismissal and deed of liberation, that thou mayest marry whatsoever man thou wilt." It may seem that this first verse boradened the reasons for divorce, but instead it narrowed them. Men were getting divorced from their wives for the most frivolous of reasons. If a wife ruined a man's supper, or didn't keep house properly, or any such trivial reason, men were divorcing their wives. Thus the enlargement on this part of the Law. So before a man could divorce his wife in the sight of the law he had to prove some uncleanness in her as uncleanness was specified in the law. This did not include adultery, because the punishment for adultery was death and naturally if a woman was executed for adultery, there was no need for a divorce.

But then the law went another step further. We read in verses 2 through 4, (read these). These verses spell out that a woman who is divorced could remarry and even be divorced from the 2nd mate, but it was forbidden for the first husband to remarry his ex-wife. The reason for it being that God had ordained marriage as something sacred. He never rescinded that. After God created Eve from Adam He said that a man was to leave his father and mother and take a wife and they were to be one flesh. Man and woman were to be linked together in a physical bond which was to be inseparable. This is what Gos wants and it is contrary to what the world has taught since and continues to teach. So what the Mosaic Code was saying was that once that bond is severed, it cannot be rejoined between the same two people because marriage is not something which is stepped into,and out of of, and into again at will. This is what the Mosaic Code taught and it made of marriage a permanent thing, not just a whim or feelin for the moment.

Now we must see just what it was the Scribes and the Pharisees taught to see

what Jesus was trying to say. To comprehend this we must look at another passage of Scripture in which this subject is brought again to Jesus. It is also found in the Gospel of Matthew in the 19th verse. Let us turn to this and look at what is taking place. Matthew 19, beginning with the 3rd verse. We see that once again the Scribes and the Pharisees initiate the conversation as we begin with the 3rd verse. Look at what it tells us. (Read verses ~~3~~ 3 through 6). Now this is exactly what the ~~xxxx~~ true interpretation of the Law as we read it in Deuteronomy. The same thought prevails and that is, marriage is not to be entered into lightliy or indiscreetly. It is to be held in reverence and high esteem. But the Scribes and the Pharisees could not take this as an answer and so we read in the 7th verse, (read this). Notice what they said. The question was, "Why did Moses command." Did Moses command that a man should divorce his wife? Of course not. He wrote that if a wife is unclean according to the Law, then and only then could a man divorce her. But the Scribes and the Pharisees were taking the liberal stance that marriage was like a cafeteria, "You pick out what you want and pay for it later." And if you don't like what you picked out you throw it away and go back and get something to replace it. So what was taking place at this point in time was that ~~marriage~~ divorce ~~were~~ was a common everday fact of life. Wives and children were being victimized by those who wanted to fulfill their lusts and desires without taking care of their obligations which marriage entailed.

So now we must look at what Jesus had to say about this. He first answered their reasoning that it was Commanded by Moses to get a divorce by saying in the 8th verse, (read this). He said this is what you have wanted to do and it does not jive with what God wants you to do. Then He explains in the 9th verse, (read this). What Jesus was saying was that marriage was for life except a partner was physically, or sexually untrue, This was the ideal. This was and is what God wants. We are to know this and strive to live up to it. But we must carry this one step further. This does not mean we are going to say this is what Jesus said, "But." Not at all. We must look at how Jesus handled the situation when He was ~~confronted~~ actually confronted by it, and what He did about it.

We need to look at the illustration which is given in the 4th chapter of the gospel of John. In this chapter Jesus was traveling through Samaria which was not proper for a Jew to do because Jews were to avoid Samraitans. At Jacobs well a woman came to draw water and since it was about noon, this would indicate she was not accepted by the other women because all of the other women of the town drew their water at 6:00 A.M. Therefore, she was either a prostitute, or one who was undesirable and we see the latter is the case when we understand her circumstances. Jesus asked her for a drink of water and she questioned why a Jew would speak to a Samaritan. Jesus then tells her that if He gave her of the water He had to offer she would never have a thirst again. He meant of course the spiritual thirst of her soul would be satisfied because He could take care of that. At this point she requests that water from Him and His instructions to her are found in the 16th verse. He says, "Go, call thy husband, and come hither." Her reply is, "I have not husband," vs 17a. She either lied to Jesus, or was telling Him the truth depending upon how you view her circumstances. The answer Jesus gives is that He knew her situation as we read in the remainder of verse 17 and 18, (read this). At this point she is revealed as an adultress, a sinner, which made her unacceptble with the town women. Then the conversation gets turned around because she wants to through Jesus off the main subject which is her personal life, but Jesus answers her tactics by giving her spiritual answers for her life. So we read that she speaks of the Messiah to come in verse 25, (read this). The answ Jesus gives to her is simply recorded in the 26th verse, (read this). The result of all of this is recorded in the 28 and 29th verses, (read these). These verses do not include the whole story. If this woman accepted Jesus as The Messiah, then He became her Saviour and she was saved and forgiven. We do not read of Jesus condemning her. He pointed out her sin and when she went back home and made mention of this to the men of the town. Was she forgiven? On the basis of the love of Jesus for all sinners, the conclusion has to be yes. Did she alter her life style and live a married life as she should?

We don't know. Only God knows that.

Now let me share an illustration with you to point out an aspect we may not be looking at in this matter of divorce.

(Illustration of Dear Abby and widow with 36 year old son, divorced etc)

How does this fit this picture? In this way. We are living in an age of easy living from the standpoint of if things don't work out we can go in another direction. This is the attitude of many toward marriage. But the best example for marriage is those marriages which last and endure through thick and thin. We must begin instructing our young people that marriage is a permanent arrangement and nothing we enter into on a pick and see basis. It is too late to deal with a 36 year old infant at this point in time. That other should have done that 30 some years ago. The same holds true for the adults in our society today. But those of us who are adults and who are influencing young minds, let us tell them what God says about marriage and divorce.

As I pointed out this is not an easy subject to deal with. ~~xxxxxxxxxx~~ But none of us dare point the finger and declare someone guilty of sin. Divorce is not ~~xxxx~~ the unforgivable sin ~~xxxxxxxxxxxxxxxx~~ just as many others aren't either. ~~xxxxxxxxxxxxxxxx~~ The prophet Jeremiah writing in the 3rd chapter, the 1st verse was speaking of the nation Israel. He compared this to a man and a woman involved in divorce and adultery. ~~xxxxxxxxxxx~~ I would like to use it not as an illustration of the nation Israel, but as God's Word to all of us. This is what Jeremiah was inspired to write: "They say, if a man put away his wife, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? but thou hast played the harlot with many lovers;" and then he ends the verse by saying, "yet return ~~xxxxxxx~~ again to me, saith the Lord." The invitation is there for any and all to come to him and to repent and to receive his forgiveness. For any who find themselves in this situation, please know, and claim that forgiveness from God today. For any of us not involved in this situation we need to claim, "There but for the Grace of God Go I." The message from God through Jesus Christ is, and always will be, "Thy faith hath made thee whole, go and sin no more."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Third Sunday in Lent March 14, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Holly Covert and Beth Hartley, Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Lord Jesus Christ, Be Present Now" Walther
*Processional Hymn No. 557 "Christ is made the sure foundation"
*Ascription
*Exhortation
*Confession (In Unison) "Father Almighty, We know that we have gone into hiding, even though we have been made for thy glory. We have tried to keep away from thy presence. Forgive us and bring us once again to the place where we may see thee and sing praises to thy majesty; through Jesus Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 467 "Take Thou Our Minds, Dear Lord"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Jesus, I Will Ponder Now" Bach
*Doxology 382
Anthem: "Trust and Obey" Wells
Scripture: Matthew 5:33-37
Sermon: "HAVE YOU HEARD OF OATH TAKING?"
Prayer
*Closing Hymn No. 256 "The Old Rugged Cross"
*Benediction
Postlude "Stand Up for Jesus" Webb

+ + + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Ellen Bauer in memory of "Loved Ones"

Serving as Ushers today are *Alta Kradel, Ann Williams, Lois Wogan and Grace Riddle.

Mr. & Mrs. Harry Davis will greet the Congregation and Visitors at the door this morning.

The attendance last Sunday was 165 (where oh where were you)

Nursery will be provided today by Mrs. Cyndy McWilliams and Michelle Henry.

Monday - 6-3 - Aerobics
Tuesday - Aerobics
Wed. - Youth Fellowship
Wed. - 6-7 - Youth Choir; Wed. - 7:15 - Chancel Choir
Wed. - 7:30 - Golden Circle - Bring lap robes to be finished.
Thurs. - 10:30 A.M. - Mary Martha Circle Meeting at Dru Rensel's.
Thurs. - 6-9 - Aerobics

Debby Melton and Karen Link will be visiting the Hospital this week.

New Members will be received into the Church on Palm Sunday, April 4th. If you know of anyone who is interested in joining the Church - put their name in the offering plate on a slip of paper and they will be contacted.

Have you signed up to help with Vacation Bible School this year. It will only take 5 evenings out of your time. June 14-18 - Ginny Mangel and Pamela Tait are Co-Chairman on this project. They need Teachers and helpers. Let them know now if you can help.

If you have not picked up your Year Book please do so. They are in the back of the Sanctuary. The Love Leaves are also in the box in the back of the Sanctuary. They will be collected on Easter Sunday. This offering will take the place of One Great Hour of Sharing. It will be given to World Vision International - 100%.

Easter Lillies will be $4.50 for 5 and 6 blooms. Place your order today with Bea for sign up in Narthex.

"Have You Heard Of Oath Taking?"
Scrip: Mt. 5:33-37; Text: Mt 5:37

Hav U herd of oth tak? Js sed U did;that U who kno G
ha herd of it & came from L Od,the Norl Od of G
Let's C wat Js actul sed=Vs 33=4swear mean=perjury
Ex 20:7=3rd C,& this pervert,by & & h's & contrar G
Le 19:12;Num 30:2 thex proclams G & how cud B contra
Vs 34=No swear & simpl solu=Vs 37
Do U C wat say?=if liv Xpian lif no need tak oath
Gud examp=Mt 26:69=(bakgr)Pet & Las Sup & prom stik
Js say not so;Js ares & Pet outsid H Pr
vss 69-70=Deny & this 1st step refinment of oaths
vs 71=mov,vs 72=Deny with oath-2nd step=Nay G so such
Vs 73=mov agin,vs 74=Deny & curs=extrem means prov
truth;who wud do if lying?
R all oths 4bidn? Quakrs say so,no cort oths
But Js no say this & vs 63=this prov Js no condem
Reasn=G brot in2 absolut bind & prov serius,
if G name use,mak G partner in transactin
But Jew ldrs adept sort out oths,which use G name
& which don't
Mt 23:16-17=swear by altr=no bind;by rift alter=bind
swear by templ=no bind;by gold templ=bind
Can U C wat Js get at?
Vss 18-22=He say no mattr wat transactin & present in
it & transactin deman truth/honesty
Scrip:vs 34=No swear+not by hvn=G's throne & this
ment no swaer Holy things
Vs 35=no swaer erth,G's creatin also
not by Jeru=G's city,home of King=Messiah Js Xp
vs 36=not by hed,Blong 2 G;not by hair=it G's & only
He mak w/bl,or bald
V 37=this wat 2Bdun & no act contrary 2it
(Illus:sugestin box & teachr anser questin 3reasons)
Govt few yr ago & campaign truth in advertising
Nu bin disturb Js day peop mak oths & no mean 2keep
But same our day/age & hear it all time
Ever hav sum1 say-Wil do such & such,count on me,&
wen cum time 2delivr, no do=hapn me jus this wk
Hav U ever dun it?
(Illus rash proms 2 G dif things;runer 4 dottr liv
til 5;emmy winner & wil B gud 4 yr)
Cannot expec G 2B part this bargining;insted shud say
O G,I try liv truth/honestly as can,but need guid &
help; if liv worthy cal Js Xp no need swear,Bcuz peop
kno us 4our word & it truth; Xpian word shub B bond
It so easy do this 2day socity bcuz encourag cheat
"Everbody do it"=but mus remem wen dishones/untruth
griev H Sp indwel & seek bring truth;let examin selvs
& resolv=Vs 37 & peop kno t/h & G & glorfy;C Xp in us

"Have You Heard Of Oath Taking?"

Scripture: Matthew 5:33-37

Text: Matthew 5:37

"Have You Heard Of Oath Taking?" Jesus said you did. He said that those who knew of God had heard it and it came from the Mosaic Code, the Moral Code as it was given by God.

But since it may be confusing in some instances let us look at what Jesus is actually saying. As we read verse 33, Jesus said, (read this verse). The word "forswear" actually means to perjure onesself, or to commit perjury. The 3rd Commandment as given in the 20th chapter of Exodus the 7th verse, tells us, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh His name in vain." Once again this is one of the commandments to be lived by but it had been perverted and the Scribes and Pharisees were teaching contrary to what God wanted ~~xxxxx~~ taught. Thus at this point we know what the Law actually said. But it is spelled out more than just once these Jewish leaders should have known what God wanted from them concerning this matter. In Leviticus 19:12 for instance we read, (readthis verse). Then in Numbers 30:2 we read, (read this verse). ~~xx~~ With these proclamations from God how could anyone act contrary to what the Law said? Well there were some established methods involved in making oaths and this is why Jesus added in the 34th verse, "But I say unto you, Swear not at all." His simple solution for this is found in the 37th verse. (read this verse) Do you see what He says? If you are living the Godly life, people will know you and take your word for what you promise and there is no need of any oaths to prove to someone that ~~xxxx~~ something else is needed beyond your word.

A good example of what not to do is to be found in Matthew 26; starting at verse 69. While you are turning to that let me give the background on this. Peter was with Jesus at the Last Supper with the other disciples and during the meal Jesus had told of His coming arrest, trail and death. Peter had spoken out that though everyone turned from Him, he would not. Jesus had predicted that before the night was over, he would deny Him three times. So we pick the story up at

this point and we see that Jesus has been arrested and Peter is outside of the lace of the high priest. (Read verses 69 & 70). The first thing he did was to deny any association with Jesus. This was the first step in the refinement of oath taking as it was practiced among the Jews. That first step was the denial of any wrong doing, or the affirmation that this was true and correct. Then as we read on in the 71st verse, (read this). He has moved from where he had been recognised before and so he is at a different spot. But again he is identified as we read at the end of the 71st verse verse, (read this). What happens as we read the 72nd verse? He denies Jesus again, but this time it is with an oath. We do not have the oath recorded. But the usual oath was something along the lines of, "May God do such and such to me if I am not speaking the truth," and there were many variations along these lines. The next thing we see is that Peter is approached the third time concerning his identity with Jesus as we read in the 73rd verse, (read this). Then what is said of him? (Read verse 74). ~~So the may literally mean that he used curse words.~~ But the explanation is that he called a curse upon himself if he wasn't being truthful. This was the third part of oath taking. It was an extreme means of showing that what was being said or done was the whole truth and nothing but the truth. After all, who would be foolish enough to tell a lie, then to call down a curse upon onesself if what was said was a lie? ~~But there were still some statements about oath taking with the Jewish people.~~ Perhaps we need to ask at this point if all oaths are forbidden by what Jesus is saying? The Quakers have taken this quite literally and will not swear or take the oath in a court of law. But Jesus was not condemning oath taking as such, He was instead, condemning the use to which it had evolved. While we are in this 26th chapter of Matthew look at the 63rd verse. The high priest at this point in order to emphasize that this is a most serious matter, asks Jesus if He is the Christ. He does so by taking an oath. Do we see Jesus take him to task for this. No. He accepts this oath because evidently it was proper and not contrary to what God had commanded concerning oaths and oath taking.

The reason behind this was that an oath legitimately containing the name of God s absolutely binding. The thought behind this was that if the oath used God's name in it, God was somewhat like a partner in the transaction. So the Jewish leaders had become quite adept at sorting out what oaths should include God's name and which oaths should not.

Jesus was getting at the evasive tactics which separated oaths into major and minor oaths. If we look at the 23rd chapter of Matthew the 16th through the 22nd verses we can see what He was getting at. (Read 16 and 17). If a person swore an oath by the altar it was not binding; but if you took an oath by the gift which was on the altar, that oath was absolutely binding. If you took an oath by the temple, that was not binding; buti if you took an oath by the gold of the temple, that was binding. Can you see what Jesus was getting at? Jesus explained this more fully in this 23rd chapter as we read in the 18th through the 22nd verses, (read these). He was saying hat no matter what the transaction was, God was present in it and the transaction demanded Truth and Honesty. Back in our Scripture for this morning in the 34th verse He says, "Don't swear at all," or don't make oaths. Don't swear by heaven, because it is God's throne. He meant that swearing by God's creation was touching Holy things, and was not needed. He says in verse 35, (read), the earth is another part of God's creation and is likened to a place where God rests His feet. Therefore it is His and not to be taken lightly. Nor by Jerusalem because it is God's Holy City, the city of the great king. They may have interpreted this as being King David, but Jesus was also implying the gret King to come from the Davidic line, namely, Jesus Christ, the Messiah. In verse 36, (read), He says not to swear by your head, because it belongs to God, nor by your hair because only God can make it grow, (or even fall out). But what is to be done is to, (read verse 37). There it is. Do not act in anyway contrary to what is truthful and honest.

(Illustration of truth and honesty: Suggestion box & teacher answering question)

Just a few years ago the government started a campaign to eliminate what had

been dishonesty in packaging. Large boxes were sold of different products proclaiming them as jumbo size, or extra large size while actually they were more box than product and made to look super-duper-size. It must have been very disturbing to Jesus to see these people of that time making oaths they had no intention of keeping. We hear it all of the time in our day. Perhaps you have been on the receiving end of a promise from someone who tells you, "I'll do so and so, you can count on me," and when xxx it comes time for them to deliver whatever it may have been they promised, they are either not home, or make yet another excuse. Have you ever found yourself doing exactly the same thing? Or how about the rash promises which are made to God if only He will do a certain thing?

(Illustrations of man who would run 600 miles in 5 days if his daughter would live to see her 5th birthday. Or the Jimmy award singer who said afterward she had prayed and prayed and if God would let her win she would be extra good this next year?)

We cannot expect God to be a part of this bargaining. Instead we should be saying, "O God, I'll try to live truthfully and honestly as I can, but I can't do it on my own, I need your help and guidance."

If we are living lives worthy of the calling of Jesus Christ, we don't need to swaer to anything, or make an oath because people should be able to take a Christian at his word. His word, should be his bond. This is all that God desires, and this is what He wants from us. We know that it isn't always easy to be truthful and honest, especially in a society that invites us to be dishonest because, "Everybody is doing it." Butvwe must remember that when we are untruthful, or dishonest in our dealings with others, we are grieving the Holy Spirit which indwells us and seeks to bring us into all truth. Let us each examine our lives and resolve that as Jesus commands and demands of us, we "Let our communication be yea, yea; Nay, nay," so that people will know we are Christians by the truth and honesty which they see in us. In this manner our Heavenly Father may be Glorified bacause they see Christ revealed in us, as opposed to those who are of the world.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Fourth Sunday in Lent March 21, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist
Mrs. Ginger Harbison, Youth Choir Director
Mr. Roland Thompson, Saxophonist
Valerie Hartley and Brian Hollefreund - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "This Is The Day The Lord Hath Made" Walther
*Processional Hymn No. 377 "Joyful, joyful, we adore Thee"
*Ascription
*Exhortation
*Confession (In Unison) "Have mercy upon us, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out our transgressions, and our sin is ever before us. Purge us and we shall be clean; wash us and we shall be whiter than snow. Create in us clean hearts, O God, and renew a a right spirit within us. Cast us not away from thy presence, and take not thy Holy Spirit from us. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 456 "My Jesus, I Love Thee"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory O Dearest Jesus, What Law Hast Thou Broken?"
*Doxology 382
Anthem: "The Greatest Thing" Youth Choir
Scripture: Matthew 5:38-42
Sermon: "Have You Heard of Retaliation?"
Prayer
*Closing Hymn No. 260 "And Can It Be That I Should Gain"
*Benediction
Postlude Cunningham

+ + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Earl Kennedy in memory of Robert R. Tait.
Serving as Ushers today are *Robbie Vinroe, Robert Dellen, Randy Dellen, and Brian Kennedy.
Mr. & Mrs. Edward Walker will greet the Congregation at the door this morning.
The attendance last Sunday was 219
Nursery will be provided today by Mrs. Pam Kaylor and Miss Sharon Pfabe.
Donald Kennedy and Ray Covert will be visiting the Hospital this week.
Monday - 6-8 - Aerobics
Tuesday - 6-8 - Aerobics
Tuesday - 7:30 - Board of Christian Education. Barb Andrews, new Superintendent, requests that all Teachers please be present.
Wed. - Youth
Thursday - 6-9 - Aerobics
New Members will be received into the Church on Palm Sunday, April 4th. If you know of someone who is interested in joining the Church - put their name and address on a slip of paper and put it in the offering plate. They will be contacted by the Pastor.
Easter Lilies are $4.50 for 5 or 6 blooms. You can sign up in the Narthex or in the Office. We will be calling our order in soon.
There are lots of Love Leaves in the Office and some in the Sanctuary at the back of the Church. These will be collected on Easter Sunday. Additional Year books are also in the box in the back of Sanctuary.
Vacation Bible School need teachers and Helpers - Contact Ginny Mangel or Pamela Tait. Sessions start June 14-18 from 7-9 o'clock each evening.
There are two new memorial plates on the Board in Rehoboth Hall - in memory of Mr. Wilmer Pfabe and in memory of Carla Boske.
Peg McClymonds would like to thank everyone for Cards, and Get Well wishes, and Prayers while in Hospital.

"Have You heard of Retaliation?"
Scrip: Mt. 5:38-42; Text: Mt 5:39

Hav U herd of retal? Js sed follos herd, includs us
5 illus Js givs reward 2 Code
Ex 21:24; Lev 24:20; Deut 19:21
Here part wat Js refer 2, but this no wat actul 23
t plac ever instanc, Bcuz this giv 2avoid excess
law cam dwn Hamurabi, reign 2285 BC, oldes law & call
LAW TALIONIS, law Retaliatin, we kno as Tit 4 Tat
Misunderstud & Js felt need 2 deal with it
abus many peop=Sc 2 h's 2 taut wrongly
curp=curb exces lik adultry & divorc was 2do
ex=man steal bul, sheep; retaliate & tak mor than stolr
Do mor 2 him than he do 2me; this law 2B giv by judg
Js thus cum unpoplar rendr of law & Js sed not so
Scrip 3 parts & deal each separate, nex 3 weeks
Vs 38=lik othr lessns, had pervert, twist 2 Js say=
vs 39=peop tak 2mean no armies, no polic, no magistrat
this thot=no resist, it go away & worl Bcum riteous
But lik stik hed sand, it no go way & js no teach
say=[illegible] NOT WILL & then giv exampl: grtest insult
slap face=rt hand, bak hand & return palm & Js say
no duck, juke, let happn
He no say ~~xxxx~~ literl, mean figurativly;
This mean=B insult, no insult bak, no retaliat; accpt
& 4get it
I pt out Rom 12=lets lk this=
vs 9=lv all peop, no distinc; no luv sum, hate othrs
vs 10=add 2 vs 9
vss 11-13=practicl thing Xpians shud B do sho 4th luv
~~xxx14=enlarg wat Js say & vss 15-16 mor Xpian luv~~
vss 14-17=enlarg wat Js say expres Xpian luv
wat vs 18 say??? IF IT B POSIBL AS MUCH LIETH IN U,
LIV PEACEBLY WITH ALL MEN
mean striv liv peacbl lif & accpt things no do bodly
harm
No mean let sum1 murdr famly membr, or self but no
retaliat simpl things=insults, slurs, slites so on
(Illus Billy Bray, ex-fiter, & coal mine aftr convert)
This actin G want from us: Why? vs 19=not up 2 us
2 play God; He the 1 to tak actin & aveng us, His child
vs 20=second reasn: hav u evr try this? It dificul, &
not easy Bcuz norml retaliat, but this not G's way
(Illus Alex Art & Gen. Olitus)
G seeks 4us 2rul selvs, B4 we rul othrs & conq Bgin
individ harts: F clos chap vs 21=Can only cum chang
hart ea us: R we wil 2chang harts so that retaliat
is uch that=[illegible]
TURN 2 HIM AND OTHER ALSO?

"Have You Heard Of Retaliation?"

Scripture: Matthew 5:38-42

Text: Matthew 5:39

Have you heard of retaliation? Jesus said that His followers had heard of it and that includes all of us. This is the 5th illustration Jesus gives in regard to the Moral Code. The well known, "Eye for an eye, tooth for a tooth," statment is found in three places in the Old Testament. In Exodus 21: 24, we read, (read this); in Leviticus 24:20 we read, (read this); and in Deuteronomy 19:21 we read, (read this). Here we have the part of the law Jesus was referring to. But we should point out that this was not what was to actually take place in every instance. This was given to avoid the excesses and abuses man is prone to go to in solving his problems. This law was not just in operation for the people of Israel, but was a part of the code of Hammurabi who reigned in Babylon in 2285 B.C. This is the oldest known law in the world and is called Lex Talionis, and is the law of retaliation. It could be called "the law of tit for tat." But it is one of the most misunderstood laws ever to come into existence. So it is not surprising that Jesus felt the need to deal with it. It was being abused by many people and particularly because the Scribes and Pharisees were teaching wrongly on it. The main purpose of the law was exactly the same as the laws against adultery and divorce and that was to avoid the excesses man is prone to go to. For instance, suppose a man was robbed of a bull or a sheep. When the robber was caught, the offended party wanted to take all of the robbers sheep or animals to retaliate for what had been taken from him. But we have the same thing today. If any harm is done to us, our immediate instinct is to hit back, but more than just hit back, but to do more to the other person than was done to us. In the Old Testament days it was a normal thing that retaliation took the form of killing, or seeking to kill the offender. So the practice had to be curbed. Thus, the law we know as "Tit for tat." But this law was to be meted out by judges and not by the individual. This kept it from becoming a personal vendetta between individuals and tribes. In savage areas if a member of a tribe is killed, that tribe then goes to the offending tribe and kills as many as they

can. So it is easy to understand how this retaliation had to be halted.

Once again Jesus comes along with an unpopular rendering of the Law as it was interpreted by the Scribes and Pharisees. They were teaching that it was essential that the Law had to be administered in an "Eye for an eye, and a tooth for a tooth," manner. But Jesus said, "Not so."

This portion of Scripture has three separate elements in it which were a departure from the normal teaching of the day. We shall look at each of them separately today and the next two weeks. Today we are going to look at the matter of retaliation as Jesus taught about it.

Jesus began this dissertation by saying as we read in the 38th verse, "Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth." As we said before, this came down from the Law of Moses and that is where they heard of it. But like so many other features of the Mosaic code they had perverted it and twisted it to make it say what they wanted it to say. So we read on in the 39th verse, Jesus went on, "But I say unto you that ye resist not evil." Now people have taken this phrase to mean that we should not have armies, or police, or magistrates, or anyone who would go agains evil. The thought behind it is that if evil is not resisted it will go away, because it will not profit anyone and the world will become good and righeous as it was meant to be. But that is the same as sticking one's head in the sand and ignoring that which is still there. Jesus was not teaching this. In other points of Scripture He spoke of governments and things of this nature, but it is not a part of this Scripture. What Jesus was saying does not mean that we are never to resist evil. He says, "Resist not evil," and then He goes on to give an example which shows how to react in a certain circumstance. One of the greatest insults which one man could give to another was to slap him on the right cheek. This came about because to do so, meant that the person doing the slapping had to deliberately reach across the other person to do it. Most people are right handed. Thus, a right handed man facing another would have to reach far to his left and in order to slap that man's face, he would use the

back of his hand. Then to add insult to injury, he would return his hand and with his palm slap that man on the left cheek. This is what Jesus is saying. If someone wants to slap you on the cheek, don't juke, or duck, but let him give you a slap on the other side. He didn't mean this literally. He meant it figuratively. His meaning was that if you are insulted, don't retaliate and return an insult back. Accept the insult and forget it. His meaning is made more clear when we read what the Apostle Paul has to say on this as it is found ~~xxxxx~~ in the 12th chapter of Romans. Let's look at this Scripture. Beginning with the 9th verse he says, (read this). He meant to love all people without making a distinction between them. We are not to love a few people very well and then show hatred to many others. In verse 10, he spells this out further, (read this). Then he gives some practical things Christians should be doing to show forth this love as we read in verses 11 through 13, (read these). Then in the 14th verse we read an enlargement of what Jesus was saying in this portion of Scripture we have been looking at, (read this verse). He adds to this a few more thoughts of expressing Christian love as we read in verses 15 & 16, (read these). Then it is back to the same thought in verses 17 & 18, (read these). Do you see what he says in verse 18? It is "If it be possible, as much as lieth in you, live peaceably with all men." That means you strive to live a peaceable life and accept things which cannot do you ~~xxxxx~~ bodily harm. But this doesn't mean that you have to submit to someone who feels he wants to cut you up with a knife, or murder a member of your household. In situations like this we have the right to defend our families , our homes, and ourselves. But we are to get into the habit of non-retaliation to those things which are not going to cause bodily harm.

(Illustration of Billy Bray and man striking him after he was converted).

This is the action God desires from each of us. Why? There are two reasons as Paul points out in the next verses of this 12th chapter. The first is found in the 19th verse, (read this). It isn't up to us to play God. He can and will take care of all abuses and insults we may receive at the hands of others. He is the one to return vengeance upon those who cause harm to His

children. The second reason is found in the 20th verse, (read this). Have you ever spoken kindly to someone who is angrily telling you off? It isn't an easy lesson to learn because the normal reaction is to retaliate. And not only to retaliate, but to get back at the other fellow for beyond what he has inflicted upon us. But that isn't God's way.

(Illustration of Alexander the Great and General Clitus)

God seeks for us to rule ourselves before we rule others. This conquest begins in the individual heart. Paul closes this chapter with the words, "Be not overcome with evil, but overcome evil with good. This can only come about by a change in the heart of each of us. Are we willing to change our hearts so that our retaliation is such that, "Whosoever shall smite thee on thy right cheek, turn to him the other also?"

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Fifth Sunday in Lent March 28, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Valerie Hartley and Brian Hollefreund - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Lenten Prelude on 'Hear Our Entreaties, Lord'" Chauvin

*Processional Hymn No. 385 "Holy God, We Praise Thy Name"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord, whose way is perfect, help us, we pray thee, always to trust in thy goodness; that, walking with thee and following thee in all simplicity, we may possess quiet and contented minds, and may cast all our care upon thee, for thou carest for us; for the sake of Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 457 "Take Time to Be Holy"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "When I Survey the Wondrous Cross" Bunjes
*Doxology 382
Anthem: "Lonesome Valley/Swing Low" Traditional
Scripture: Matthew 5:38-42
Sermon: "HAVE YOU HEARD OF THE UNEXPECTED?"
Prayer
*Closing Hymn No. 455 "I Am Thine, O Lord"
*Benediction
Postlude "Fughetta" Peeters

+ + + + + + + + + *Congregation Standing + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Jennie Nohach and Beverly in loving memory of Husband and Father - Nick Nohach.

Serving as Ushers today are *Richad Mangel, Don Kingsley, Art Carney and Gary Penar.

The attendance last Sunday was 226

Mr. & Mrs. Martin Henry will greet the Congregation and Visitors at the door this morning.

Nursery will be provided today by Mrs. Theresa Palmer and Renee Brown.

Monday - 6-8 - Aerobics
Tuesday - 6-8 - Aerobics
Wed. - YOuth Meeting
Wed. - 7:00 - Council Meeting
Wed. - 7:15 - Chancel Choir
Thurs. - The Newsletter will be published. Please have all material in by Wednesday.

Paul Campbell and Art Snyder will be visiting the Hospital this week.

Next Sunday is Palm Sunday. Along with the Confirmation Class - new members will be received - if you know of anyone interested in becoming a member. - put their name and address on a slip of paper and put it in the offering plate or give it to the Pastor.

Kenneth Weitzel and J. Walter Harmon have tickets for the Good Friday Fellowship Breakfast at 6:00 at YMCA

Youth Good Friday Service will be held in the Phillips Room at the YMCA at 8:00 A.M.

This is the last chance to order Lillies. I will be calling the order in on Monday. Let me know today or sign up in the Narthex or Office if you would like to have a Lily. $4.50 for 5 or 6 blooms.

There is left over chocolate - anyone wanting to make their own Easter candy - here is a good opportunity to purchase chocolate by the pound at $1.75 a lb. See Virginia Mangel. Money for Eggs to be in by Apr. 4..

The Council meeting will be held one week early due to all of the Services next week. All reports will be ready.

Js made impac on worl & want us 2do same in our cornr of worl
Car U mak an impac?
I r thoz quikly say NO I CAN'T Bcuz think of no worth or valu,or no1 hear Bcuz not noted
But this Bcuz we no realiz G giv ea us abilty 2B of vr'l & worth no mattr wat circumstanc of lif
I y NO Bcuz also easier drfft w/worl & socity,than 2b dif from it
(Illus 2 men argu impac & formulatin of QUIZ)
our impac can B such that peop wilB questining jus wat mak us dif from ever1 els
But our questining this morn shudB own harts/livs=
Do I Hav Corag 2Bgin Liv Out Thez Words Js Xp?
& Do I Hav The Corag 2 Start Rt Now, 2day?

"Have You Heard Of The Unexpected?"
Scrip: Mt. 5:38-42; Text: Mt 5:40-41; 1 Pet 2:11-24

Hav U Herd Of Unexpec? Js sed lisners herd Retaliatin & gav anser lk las wk:Now tel wat do 2distinc case involv peop mak demands upon them
vs 38=Ye hav herd,"then elab wat sed;fnd OT Mos Code & oldest law in world=Law Retaliatin=but nu meaning
vs 40=add=But I Say Un2 U=Read Vs=this add 2 preceed of turn othr cheek
if Xpian striv 2liv Beats,turn othr cheek=this add2 wen insulted
Cloak OT Ex 22:26-27=outr coat by day/blanket nite tak as pledg durin day,giv bak end work day
(Ex=work pay money day,pledg coat;mus giv bak evn tho debt no pay off,illeg do otherwis)
Jew merch impatint get mony,no pay soon enuf,tak 2 cort & innr coat=wear all tim,award 2 him
Merch deman rts=Js say no so Xpian;shudB las persn seek rts
Xpian mus not evn suffr injustic 4it=G aveng,repay us 2day many seek rts=Elderly,welfar,gays,womn lippers ea grp individ ax 2grind=specil rts & privlegs
But wen sed,done,do we actul hav rts in site of G?
Duzn't everthin Blong 2 Him,& we only tenant liv short time here? Ar not sojourn,strangr & subj His wil & wants?
Sum1 sed=we lik auto,subj recal by maker
Wat R our rts,& who we 2 demand them?
We as Xpians 2sho peop & worl,we dif breed cat from them
Vs 41=Persins & postal rte;simlar Pny Expres;ea stage f 1,watr,fresh hors,hay;no ther=cud deman sum1 prod
Romans refin this & flat spear sholdr,mean carry or mov=examp Simon of Cyrene & Js Cross
Compel=2 IMPRESS,Press in2 serv & Js sed do joyfully
Can U pictur avg persn do this? Ex=teenagr our hous
DO I HAV 2? Sound familir?
How acomplish? word Js brief,mus compar Scrip vs Scrip
1 Pet 2:11-14=submit authorties,G ordain & use,no lk 2wat rts R,deman anythin;sho wat Xpian is & duz
vs 15-16=WHY? Bcuz sho Xpliknes & silenc critics peop sidlins pok fun,jeer,sneer,no underst how Xpians luv mid hatred,hateful unluv worl
vs 19-20=Elaborat previus & accpt gracius buffet falts & buffet do wel;G want this & gav examp as read====
vs 21-23=cam bout Bcuz sinles man B punish abus,yet a liv as striv tel us Serm Mt
vs 24-25=clos by tel examp Js & tel why=vs 25

"Have You Heard Of The Unexpected?"

Scripture: Matthew 5:38-42

Text: Matthew 5:40-41; 1 Peter 2:11-24

Have you heard of the unexpected? Jesus said that His listeners had heard of retaliation and He gave the answer for that as we looked at it last week. Now He tells them what to do in two distinct cases involving people making demands upon them. Let us look at these verses once again as they are found in our Scripture lesson.

As we look at the 38th verse, for the 5th time Jesus begins by saying, "Ye have heard that it hath been said," and He goes on to elaborate what had been said. We had said how this was found in the Old Testament Mosaic Code and was actually the oldest law in the world. The law of retaliation. But Jesus gave a new meaning to this. So let us add the beginning of the 39th verse to the beginning of the 40th verse and we find that would read, "But I say unto you, if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." This is an addition to the preceeding statmement of turning the other cheek. If a Christian is striving to not retaliate when he is insulted, here is another opportunity to do just that. We read about the cloak and its use in business transactions in the book of Exodus 22:26-27, (read this). What this means is that it was legal to accept a man's cloak as a pledge for payment of money, but the cloak could not be kept from him after sundown. The claok was the long sleeved, heavy, outer robe which by day was a robe and by night it was his blanket. The inner garment was called a "Coat." it was a long robe also but it was made of cotton or linen. Thus it was lighter in weight. During the day a man could work without his cloak and so if he was working for someone to pay off a debt, he could give the man to whom he owed money his coat as a pledge that when he was paid at the end of the day he would settle his affairs. But suppose he didn't have enough money to complete his debt? The man he owed money may get angry and demand that it was either the rest of the money, or the cloak. But this was illegal. He could demand the man's coat, or inner robe, but he could not deprive the man of his blanket to keep warm with at night.

Ordinarily, many of these Jewish merchants were not too tolerant of the people ' ' owed them money. So if it seemed as though a man was not paying fast enough, the merchant could take the man to court and if he won, he would get the man's inner coat. The merchant was in the right to demand his rights. But Jesus is saying that this is not to be the action of the Christian. If a man insists that he is going to sue, settle the case out of court by not only giving him your coat, but give him your cloak as well. A Christian should be the last person to be demanding "Rights." A Christian must not insist upon legal rights even though it may mean that he must suffer injustice because of it. Once again we must remember that vengeance belongs to God and He will repay us many times over for being obedient to Him, and not obedient to our own selfish demand for what we feel or believe is rightfully coming to us. We can see that a part of the problem of our society today is caused by so many demanding their so called, "Rights." The welfare recipients are demanding "Rights." The so called "Gay Rights" people are demanding their "Rights." The elderly are demanding their "Rights." The ERA and women's libbers are demanding their "Rights." Each group has an individual axe to grind demanding "Special Rights and privileges." But when all is said and done do any of us actually have any "Rights" in the sight of God? Doesn't everything belong to Him, and we are only tenants of ~~his~~ all of this? Aren't we only sojourners and strangers here on this planet and subject to what He wants and wills? Someone has wisely said something to the effect that all of us are like the automobile to the extent that we are subject to recall by our maker as well. What are our "Rights" and who are we to demand them?" Jesus was pointing out that God knows who is in the roles of judging and being magistrates but we are to be restrained from appearing before them. We are to show people that a Christian is a different breed of cat, from the st of the world.

But then there is another side to this issue as well. Jesus said in the 41st verse, "But I say unto you, whosoever shall compel thee to go a mile, go with him twain." The Persians had set up a rather unique postal system. It was

somewhat like our old Pony Express of years ago. Each road was divided into ages which took a day to get to. At each stage there was food, water, and feed for the horses, and fresh horses to travel to the next stage. But if a man delivering the baggage or whatever it was, came to a station without food, or water, or other supplies, he could commandeer anyone to supply what was needed. The Romans refined this even further and at anyplace on any road a Roman soldier could walk up to a Jew, place the flat head of his spear on the shoulder of the man, and compel him to carry or deliver whatever was being moved along that road. This is how Simon the Cyrene was made to carry the cross of Jesus. The word "Compel" comes from a word which means "To impress," or to "press into service." Jesus said if this should happen to you to not only go the one mile, but to go a second mile as well. Can you picture the average person complying with this? What is our normal reaction when we are asked to go out of our way for someone? I remember the reaction of certain teen-agers in our house when asked to do something extra. "Do I have to?" Sound familiar?
But how can we accomplish this, because the words of Jesus are very brief with not too many words used here. Once again we must compare Scripture with Scripture to see how God wants us to live this out in our lives.
Let us look for our comparison to the first letter of Peter, the second chapter. We will begin at the 11th verse. We read in verses 11 through 14, (read these). Here Peter is explaining that we must obey the civil authorities regardless of who they are. God knows them, and God has appointed them as the leaders. Good, bad, or indifferent, God is aware of them and they are to be obeyed, especially by followers of Jesus Christ.
Then Peter begins to tell why as we read in verses 15 and 16, (read these). In other words, Christlikeness silences critics. There are those who stand on the sidelines jeering and poking fun at those who want to live the Christian life. They cannot understand how Christians can strive to love in the midst of a hateful and unloving world. This is what Peterelaborates on as we read in the 19th and 20th verses, (read these). We are to accept graciously when we are

buffeted for our faults as well as accepting being buffeted when we do well.

is is what God wants from us and He gave us the example for this as we read in the 21st through the 23rd verses, (read these).

All of this came about, a sinless man being punished and abused and yet He was able to ~~xxxx~~ live the example He was striving to ~~xx~~ tell us about in this Sermon on the Mount. Peter closes this chapter with the words of the 24th verse and tells in the 25th verse why, (Read these).

There can be no question whatever that Jesus made an impact upon the world and it has never been the same. He wants us to make an impact in whatever little corner of the world we are living in. Can you make an impact? There are those who would answer very quickly ~~xxxx~~ "No I can't make an impact," because it is easier to drift with the world and our society than it is to be different from it.

(Illustration of two men arguing about making an impact and formulation of QUIZ)

ur impact can be such that people will be "Questioning" just what it is that makes us different from everyone else. But our questioning this morning should be within our own hearts and lives. And that questioning should be, "Do I have the courage to begin living out these words of Jesus Christ starting today?"

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Palm Sunday April 4, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Julee Vargo and Traci McMillin - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Processional on 'Ellacombe'" Warner
Processional Hymn No. 249 "All Glory, Laud and Honor"
Ascription
Exhortation
Confession (In Unison) "Our Father, now that we have seen and known the manifestation of your Son and our Lord, we pray that it may become evident in our lives. Refute the prejudice that makes us hate others; upset the selfishness that blinds us to the debt we owe our fellowman; disturb the complacency that keeps us from your service; and cleanse us from all that would offend you. We pray all this in the name of our Lord and Savicur Jesus Christ. Amen."
Kyrie
Assurance of Pardon
Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 279 "Savior, Thy Dying Love"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Let Me Be Thine Forever" J. C. Bach
*Doxology No. 332
New Members Received today
Anthem: "Hosanna, Loud Hosanna" Young
Scripture: Matthew 5:33-42
Sermon: "HAVE YOU HEARD OF SELFLESSNESS?"
Prayer
*Closing Hymn No. 248 "Hosanna, Loud Hosanna"
*Benediction
Postlude "Fugue in D-minor" Bruckner

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The Lovely Flowers on the Altar have been placed by Mrs. Eleanor Sandbach in loving memory of her "Husband" Harold Sandbach.
The Palm Crosses are in memory of Mr. & Mrs. John J. Sweeney by the Alvin Tait Family. You may take them as you leave the Sanctuary.
Serving as Ushers today are *Charles Penar, Dan Boskc, Don Wogan and Dave McMillin.
Nursery will be provided today by Cheryl Metrick and Beth Burns.
Mr. & Mrs. Gottlob Kradel will greet the Congregation and Guests at the door this morning.
Ann Williams and Dutch Bolam will be visiting the Hospital this week.
If your youngster is in School they should not be in Nursery.
Next Sunday the Love Loaves will be turned in. Please put your name on a slip of paper in the Loaf and you will be given credit for it on your statement.
Monday - 6-8 - Aerobics
Monday 7:30 - Women's Mary Prugh Circle Meeting
Monday 7:30 - Promotion and Activities Committee Meeting.
Tues. - 6-8 - Aerobics
Wed. - 7:15 and Thurs. 6:45 - Chancel Choir Rehearsal
Thursday - (Maundy Thurs. - 7:30 - Service and Holy Comm.
Friday - 7:30 - Service and Holy Communion. WELCOME
After the Maundy Thurs. Service - Receiption for Old and New Members in Rehoboth Hall.
New Members being received today: Letter of Transfer- Mr. Russell Swartzlander, Jr. Profession of Faith - Mrs. Emogene Massey and Mrs. Cathy Hasychak.
There is still about 5 lbs. of chocolate left if you want to make any candy. See Virginia Mangel today.
Tickets for the movie "Chariots of Fire" Won as the best picture of the year - tickets are available in the office $2.50 each. This is quite a savings that you will pay at the box office.

RETURN APRIL 9

"Have You Heard Of Selflessness?"
Scrip: Mt 5:42 38-42; Text: Mt 5:42;2 Cor 5:14-15

Hav Herd Of Selflesnes? Js sed folos had sinc also
part Mos Code;it gru out desir 2C thoz poor of Isite:
had optunty 2 rise abuv poverty
This las insite Js partic blok Scrip 38-42
42=(read)admonitin direc wat Mos shar peop Is.
& fnd Deut 15:7-11
vss 7-8=say evn 7yr cancel no giv rt refus poor
vs 9=cudB nex yr 7th & so no giv/no los money
vss 10-11=Mos apeal 2B sympthet & wil get reward
Mos knu div of inherit,but knu sum unscrup felos
cud/wud tak inhertanc sum1 & lv sum1 poor
prevent this tel frankly wat needB dun
Remark=poor always=Js sed wen anoint perfume
& so we C poor always no mattr wat,but Mos pt out
responsbilty thoz means 2 seek provid thoz need
2grtest Kings Is spk bout this=Dav Ps 37:25-26 read
Solmon Prov 19:17(read Explain both)
Lk bak Bgin Serm Mt & Beats C how fit wat Js say now
vs 42=Merciful & wil sho concern othrs & cum bak 2us
MusB stwards wat G giv & use wel;this no mean giv
indiscrimnatly any & all causes
Ex:inebriate man,no giv Bcuz mor drink,but sum1 need
help,not jus financil,shud rendr it
Ask:Wat if I do & persn use wrong? Is sum1 ask & U
determin legit,& use wrong,on his hed
G knu Ur motivs & why gav,& He bles U 4it
Heb 13:2=Read;this sum totl wat Js say Mt 25:31-40
Conversly say thoz who no do wudB cast away presenc
Mus remem wen rendr asistanc othrs,rendr 2 Js Xp
P wrot Ch Cor & 2 Cor 5:14-15
14=P say luv Js compel,control,grasp us so much
we realiz He dy 4us & thru Him Blivrs hav dy 2sin
vs 15=Bcuz compulsiv,grt luv 4 Js Xp shud all hav,
we no liv 2selvs & own devices,but liv 4 Him & lik
Him;that mean lif selflesnes;lif no wrap self & wat
we want with worldly whims & fancies
(Illus misnary Arthur Tylee & grav spk loudr lif)
Exact was Js sho by deth our Bhalf
Our examp 4 all lif=Him & that examp is lif was
completly divest of self,& Bcuz gav lif our Bhalf
This wat ask of us as wel:2B abl turn othr cheek,
go 2nd mil,giv clok as wel as coat,& giv 2 thoz ask,
only posibl from lif dy 2 self
Wor's Js musB herd by any & all who name name & prof
2B follo of Him=But how far willing 2 follo?
Id it all way? Or only so far,Lord, only so far?
Vs 42=G is ask of U & me & wants 2 boro aleganc &
livs whil liv this lif. Wat is our respns 2 Him????

"Have You Heard Of Selflessness?"

Scripture: Matthew 5:38-42

Text: Matthew 5:42; 2 Corinthians 5:14-15

Have You Heard Of Selflessness? Jesus said His followers had since it also was a part of the Mosaic Code. It had grown out of the desire to see that those who were poor of the Israelites had the opportunity to rise above their poverty. This is the last insight of Jesus in this particular block of Scripture and in a sense it ties verses 38 through 42 together.

But as we now look at it separately we see that Jesus said, (read verse 42) His admonition at this point is taken directly from what Moses had shared with the people of Israel as recorded in Deuteronomy 15:7-11. That Scripture tells us, in verses 7 and 8, (read these). But what Moses is saying here is that even though every 7th year all debts were to be cancelled, this didn't give anyone the right to refuse help or assistance to a poor man. He explains this further in the 9th verse and we read, (read this verse). What could conceivably happen was that a cunning individual could delay giving assistance if it was near the 7th year. In this way he wouldn't have to give anything and so with the year of release, he wouldn't have really lost anything. But Moses appeals to not only their sympathy for the poor and needy, but to the reward which God would certainly render to them because they had opened their hearts to others, as we read in verses 10 and 11, (read these). Moses had known of the division of the inheritance and how everyone was supposedly taken care of by what lay before them in the promised land. But he also knew that there just may be some unscrupulos fellows who could or would take the inheritance of someone else and thus there would be poor among them. To prevent this, he speaks to them very frankly about what needed to be done. But it is interesting to note that he tells them, there would always be poor among them. Jesus made this same remark when someone commented that the perfume used to anoint him shortly before His death could have been used to help the poor. From this we can

understand that poverty would always be present in the world. But Moses was uick to point out that it was the responsibility of those with means, to seek to provide for those without.Moses speaks of the rewards which will come to those who are compassionate and we find that two of the greatest kings of Israel spoke of this very thing. In the 37th Psalm of David verses 25 and 26 we read, (read these verses). David says that in his lifetime he has not seen those who seek to be righteous and to strive to do the righteous thing, to be forsaken or without, nor has he seen their family, wives, children and grandchildren without food. Those he has observed are people who gave what they could so others without these things had them provided. He is saying that there is a special blessing reserved for those who give to the needs of others. His son, Solomon, in his book of Proverbs tells us in the 19th Proverb, verse 17, (read this verse). In effect, he is saying, when you give to the poor it is like lending it to God and God in turn will repay.

If we look back at the beginning of the Sermon on the Mount at the Beatitudes we can readily see that each statement which Jesus made following them, built one upon another. With each statement we can go back to those Beatitudes and pluck one out which will fit the purpose and meaning of what Jesus was saying. When we look at this 42nd verse we can go back to the Beatitudes and pluck out, "Blessed are the merciful, for they shall obtain mercy." When we are willing to show concern and care to others it will come back to us in many other ways. But we must add to this that we are to be good stewards of what God has given us and to use it well. This means that we do not just indiscriminately give to any and all causes. A good example would be an obviously inebriated man who sought a handout from you. It wouldn't be wise to help that man because it would mean that more than likely he would use the money for further drinking But someone who seemed to obviously need help, if it is within our means to give help, and not necessarily financial help, then we should render it. But you may ask, "What if I do give to someone and that person is not legitimately

in need?" If someone asks help of you and you honestly believed that person to in need and renedered assistance, and that person used that help wrongly, that sin is on his conscience. God knew your motives and why you gave and He will bless you for it. But we must always remember what the author of Hebrews tells us in chapter 13, verse 2, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." This is the sum and total of what Jesus said as recorded in the 25th chapter of the Gospel of Matthew beginning with the 31st verse, (read verses 31-40). Conversely He says those who didn't do this would be cast away from His presence. We must remember that as we render help and assistance to others, we are rendering it to Jesus Christ Himself.

Paul wrote to the people at the Church in Corinth and we find his elaboration on this principle in his 2nd letter, chapter 5, verses 14 and 15, (Read verse 14). Paul is saying that the love for Jesus Christ compels us, or controls , or has such a grasp upon us so much so, that we realize that He died for us and through Him all believers have died to sin. But he goes on to say in the 15th verse, (read this). Because of this compulsive, or great love for Jesus Christ we should all have, we don't live to ourselves, and our own devices but instead, we live for Him, and like Him. That means a life of Selflessness. A life that is not wrapped up in ourselves and what we want and all of our worldly whims and fancies.

(Illustration of missionary Arthur Tylee, & "grave oft speaks louder than life)

This is exactly what Jesus Christ showed us by His death on our behalf. Our example for all of life is Him and that example is a life that was completely divested of self, so much so that He gave everything He had on our behalf. This is what is asked of us as well. Being able to urn the other cheek, to go the second mile, to give up our cloak as well as our coat, and to give to those who ask is only possible from a life that has died to self. The words of Jesus must be heard by any and all who would name His name and profess to follow Him. But how far are we willing to follow?

Is it all the way? Or only so far Lord, only so far? "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." God is asking of you and me, and He wants to borrow our allegiance and our lives while we live in this life. What is our response to Him?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Easter Sunday April 11, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mrs. Ginger Harbison, Youth Choir Director
Mr. Roland Thompson, Saxophonist
Julee Vargo and Traci McMillin - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "All Glory, Laud and Honor" Teschner
*Processional Hymn 209 "Christ the Lord Is Risen Today"
*The Call to Worship
Pastor: Why seek ye the living among the dead?
He has risen!
People: He has risen indeed!
Pastor: Let us worship God.
*Invocation (in unison) Almighty God, our Father, we praise Thee for turning the despair of the disciples into a time of Spiritual joy through the resurrection of Jesus Christ. Give us the faith to believe that every good which seems to be overcome by evil, and every love which seems to be buried in darkness and death, shall rise again to life immortal, through Christ the risen Lord. Amen.
*Praise
Pastor: Blessed be the Lord God!
People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Youth Choir Anthem "Morning Sun" James Ward
Easter Prayer - ANNOUNCE
Offering
Offertory "I Know That My Redeemer Lives" Weinhorst
*Doxology 326
The Easter Anthem "Festive Alleluia" Young
(Miss LaDonna Lynaman, trumpet)
Scripture: Matthew 5:43-48
Sermon: "Have You Heard Of Christian Love?"
LOVE LOAF DEDICATION
Sermon Prayer
*The Hymn of Triumph 292 "Because He Lives"
*The Benediction
*The Postlude "Christ The Lord Is Risen Today"
Markworth

+ + + + + + + *Congregation Standing + + + + + + + +

Serving as Ushers today are: *Dutch Dowser, Marie Henry, Evelyn Kennedy and Diana Hollefreund
Mrs. Dutch Dowser will greet the Congregation at the door this morning.
We are happy to welcome Miss LaDonna Lynaman as our trumpet soloist this Easter morning. LaDonna comes to us from Slippery Rock.
Monday - 6-9 - Aerobics
Tuesday - 6-7 - Aerobics
Wed. - Youth Choir; 7:15 - Chancel Choir
Thurs. 6-9 - Aerobics
Thursday - 10:30 - Mary Martha Circle Meeting at Zitt Thompson's Home.
Please take your Lily with you after the Service this morning. If you want them to go to a shut-in leave it and it will be taken.
Nursery will be provided today
The attendance last week was 237
[illegible] and Chet Stauffer will be visiting the Hospital this week.
The Activities Committee and I would like to thank all those who helped make Easter Eggs and to sell them. A total of $1,626.51 was made from the sell of these Eggs which will go on the Principal of the Building Fund. We wish to thank Jane Weichey - she sold 95 eggs plus a lot of the left over candy. Thanks Jane. --- Ginny Mangel.

We welcome all those visiting with us this morning and hope you will be back again real soon.

Tickets are available in the Office for "Chariots of Fire" for the Plaza Theatre at a cost of $2.50

/Did you know - a smile cost nothing, yet creates much. It enriches those who receive, without impoverishing those who give.

"Have You Heard Of Christian Love?"
Scrip: Mt. 5:43-48; Text: Mt. 5:44

(Illus Xpian son execut & Father luv Communist)
Wat wud B Ur ract sum1 murdr membr famly? Wud U B wil
sho kindnes 2 killr? We no kno wat wud do & dif quest
But Hsv U Herd Xpian Luv? Js sed folos hadnt & pract
h ed insted luv
This last 6principls lk Serm Mt Js tak Mos Code &
clarify,& sho wat G want insted wat man mak 2B
But wher Js get statmen?=Read Vs 43 & surely G no say
Lev 19:18=Ther tis,spel out & wher peop misinterp?
Anser=how interpr who neybor was
Ex=Js,lawyer & who my neybor? Gud Sam=heresy Lev/Pr
Jew was taut only Jew was neybor,othrs same as dogs
This wher get luv neybor,hate enmy
vs 44=Jews abhorent 2thm,2think othrs same lite as J
Vs 45=they thot they childrn,chosen & Js talk infurat
vs 45b=peop pray G send wrath/destruc thoz unrite etc
G bles unrit,atheist,hater of him & may rais most
butiful flowrs,crops=But G's judg reserv latr time
if no repent & turn from wikednes
quest:vs 46=Publicns=Gr=TELONAI=J's colect taxes
unclean=Bcuz contac Gentils;brk Sabath & ostraciz
Quest:vs 47=Publicns=Gr=ETHNIKOI=ethnic Eng
thez stricly Gentils,thoz non-Jewish
Tax colectrs luv same;Gentils luv Gentils=J luv Jews
Questin is=U no dif othr peop,U jus lik thoz U hate
This hand dwn gen 2 gen & ex peop Butlr hate 4noreasn
(Illus Plains Georgia=Millard Fuller,ex lawyr,milaire
Luv In Mortr Joints=book & from UCC)
(Rose Belle & Willie mov hous & all OK=OH NO THIS HOUS
AINT GOT NO PROBS. WE'RE SO HAPPY 2B IN IT. MR.MILARD
BE G IN THIS HOUS IS LIK WE WAS DED & BURY & GOT DUG
UP)
Nothr famly Dunnings=Tom/Ethel liv shak farm wh lady
White lady call phon,cum 2 hous nex morn=did do &
" " harang til midaft,Ethel lv in tears
Bak hom,watr shut off;2 mos haul water buckets from
neybor hous;wh lady call=son/wif cum home bak cakes?
Wud B glad 2,but no watr;U cum 2hous & bak
Mr. Milard U kno wat I did? I went ovr ther & work
all day bak cakes & I didnt say nothin bout nothin
I bak & bak & B nic as cud B=U know wat? 2do that
Youse got 2B dug up
This mesag=2B G's persn mus B dug up,transform,chang
born-agin,& this wat mak posib B mercful,turn othr
ch k,go 2nd mile,luv insted hate
(Illus boy,rabit,no add)wat cud multply? Wat cud add?
nothin cept 2liv it & expres our livs:Hav U herd Xp
Luv? Now U hav,in fac 2day U can say U kn of Him who

not only talk bout it,did it thru ~~rax~~ deth & resurec
Bcuz He liv,we 2 can liv & we can & shud luv,Bcuz
His luv
Thanks B 2 God 4 victry thru L & Sav Js Xp
He not in tomb,He is Risn! He Is Risen Indeed,
thank God.

"Have You Heard Of Christian Love?"

Scripture: Matthew 5:43-48

Text: Matthew 5:44

(Illustration of execution of Christian's son & his love to that Communist)
What would be your reaction is someone murdered a member of your family? Wouldy you be willing to show ~~kni~~ kindness to the killer? We don't know how or what we would do. That is a very difficult question to ponder and much harder to answer. But "Have You Heard Of Christian Love?" Jesus said that His followers hadn't because they were practising more hatred than love. This is the last of six principles we have been looking at from this portion of the Sermon on the Mount which Jesus had taken from the Mosaic Code and which He clarified to show how God wanted them to be lived instead of being what man had caused them to become.

But just where did Jesus get this statement which He makes in the 43rd verse? "Ye have heard that it hath been said, 'Thou shalt love thy neighbor and hate thine enemy?" That surely wasn't what God had set forth in His Law. That just doesn't quite sound like what God would hand down as His Word for life. We find recorded in the Law, in the book of Leviticus chapter 19, verse 18, a summation of various things pertaining to neighbors. We read there, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord." There it is, spelled out so just where did these people get their attitude and teaching of loving your neighbor and hating your enemy? The answer is simply how they interpreted who their neighbor was.

You may remember ~~when Jesus was asked~~ on another occasion after this message was given a lawyer asked Him the question, "Who is my neighbor?" And Jesus replied with the story of the Good Samaritan. The Samaritans were utterly despised by the Jews and for Jesus to cast the Samaritan in a much better light than the Levite or the Priest in that story was bordering on heresy. A Jew was taught that only Jews were neighbors and Gentiles, or Samaritans, or any

other half-breeds were no better than dogs. They were scum and not to be dealt with in any way shape or form.

So this is where they got their bit of loving their neighbor and hating their enemy. But as in previous utterances about the Law, Jesus gives a clarification about this. He adds, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." These words to the Jews who heard them must have sent shudders through their physical bodies. Any and all of this was absolutely abhorrent to them. To even think of anyone who was not a Jew brought thoughts of hatred coursing through their brains.

But Jesus adds to this and says, "That ye may the children of your Father which is in heaven." They already believed they were His children, simply because they were Jews. They were His chosen people. And for Jesus to tell them they were not God's children because of their attitudes must have infuriated them.

And then Jesus told them something which must have made them livid with rage. He said, "For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." These people literally prayed that God would send His wrath and destruction upon those whom they considered being the unrighteous, the unchosen people.

(Illustration of person writing to newspaper editor and quationing a person planting on Sunday. Answer: God doesn't pay His accounts in October)

The person who chooses to curse God with the most vile names, is an individual who is capable of raising prize winning beautiful flowers. Because God doesnot withhold His blessings from these people. But God's judgement is reserved for them at a later time if they do not repent and turn from their wickedness and atheism.

So after making these statements, Jesus now asks two questions. Both of the questions speak of two groups of people the Jews literally hated. The first question in verse 46 asks, "For if ye love them which love you, what

reward have ye? do not even the publicans do the same?" The "Publicans" Jesus referring to ~~ix~~ were called "Telonai" in Greek. These were not necessarily Gentiles, but were quite often Jews who collected the taxes for the much hated Romans. They were hated because in collecting taxes, they had contact with Gentiles which made them unclean, and they broke the Sabbath by collecting taxes on the Sabbath. So these people as a result of being ostrcized by much of the population found friendship and companionship among themselves.

The second question Jesus raised is much like the first, he asked, "And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" The word "Publican in this instance is from another Greek word which is"Ethnikoi," and as you might guess it is where we get our English word "Ethnic" from. The word was used in conjunction with strictly Gentiles, or those who were not Jewish. Jesus was asking, ~~Doxxxx~~ Isn't it true that tax-collecters love other tax collecters? And isn't it true that those who are not Jews love others who are not Jews? So what difference is there if you only love Jews? You are just like those you hate."

But this isn't just something which was isolated in history and peculiar to the time of Jesus Christ. It has been handed down from generation to generation and is still with us today. I know people in our Butler area who h te people simply because they are of another race, or their skin is another color. Many of these people have never had any real contacts with people such as this, they hate them because a prejudice has been handed down to them.

~~Is~~ I'd like to share an illustration with you that has happenedd right in the hometown of an Ex-president in Plains,Georgia. In this town has existed what may be perhaps some of the worst slums in the south. An ex-lawyer, ex-millionaire, who gave up both to ~~buxx~~ buy property, build new low-cost housing and sell it to ppor people interest free has been working to change those slums. His name is Millard Fuller and he is a member of the United Church of Christ. In his book, "Love In The Mortar Joints," he tells of two incidents I would like to relate this morning. A black family, Willie and Rose Belle had one of

the first houses built for them in Plains. The day the house was completed they moved into it, because their old shack leaked in every storm, and was impossible to heat in the winter. Mr. Fuller stopped the next evening to see if anything needed to be done to the house. He was ushered in and proudly shown their new house. When he asked if there was anything else that he could do and if the house was OK, Rose Belle replied in her poor speech, "OH no. This house ain't got no problems. We're so happy to be in it. Mr. Millard, being in this house is like we was dead and buried, and got dug up." She was expressing a theological truth without even knowing she had expressed a significant truth.

Another family, Tom and Ethel Dunning had been living in a shack on a farm owned by a white lady. When the white lady heard they were going to move into one of the new houses she contacted Ethel and told her she wanted to talk to her. The next morning Ethel went to her house and the white lady harranged her until mid-afternoon and Ethel left in tears. When she reached her shack home, she discovered that their water had been shut off. For two months the Dunning family had to haul water, by filling buckets at a neighbor's house. One day shortly thereafter, the white lady contacted Ethel by phone and said she had a problem. "Ethel," she said, "my boy and his wife are coming to see us this weekend. Would you mind cooking us some of those special cakes you bake so well?" Ethel said, "Yes, Ma'am, I'd be glad to cook em - but you know I ain't got no water!" "Oh, Ethel. that's right. I'd forgotten. Well, could you come over here to my house and bake them?" Ethel telling the story paused and said, "And Mr. Millard, you know what I did? I went over there and worked all day long baking those cakes. I didn't say nothin bout nothin. I just baked and baked and was as nice as I could be." "But do you know what? She asked. "To do that you'se got to be dug up!" This is the message. To be God's person we must be "Dug up," transformed, born-again, changed. This is what makes it possible to be merciful, to turn the other cheek, to go the second mile, to love instead of hate.

(Illustration of little boy and rabbit that couldn't add).

Can we multiply any of these things we have been talking about? What Can we add to this? Nothing, except to live it and express it in our lives. "Have You Heard Of Christian Love?" Now you have. In fact, today, you can say that you know of Him who not only talked about it, but did it, through His death and His resurrection.

Because He lives, we too can live and we can and should love, because of His love. Thanks be to God for the victory through our Lord and Saviour Jesus Christ. He is not in the tomb! He is risen! He is Risen Indeed, thank God.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Eastertide April 18, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Variations on 'O Sons and Daughters, Let us Sing'"
*Processional Hymn No. 299 "He Lives"
*Ascription
*Exhortation
*Confession (In Unison) "Father, give us the spirit Your Son has promised us; to make us honest people again; to know and face the truth; to see ourselves and cease from laying our defections at your door; to see your only goodness in our desperate need for you. Forgive us through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 607 "Where He Leads Me"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Jesus Christ, My Sure Defense" J.S.Bach
*Doxology 382
Anthem: "But Still He Loved Me" Wyatt
(Howdy Bolam, Soloist)
Scripture Matthew 5:48
Sermon: "HAVE YOU HEARD OF FAMILY LIKENESS?"
Prayer
*Closing Hymn No. 298 "Christ Arose"
*Benediction
Postlude "Festival Intrada on 'Ellacombe'" Bailey
+ + + + + + + + + + *Congregation Standing + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. George Pflugh in loving memory of their Daughter - Pamela Jean Pflugh.

Serving as Ushers today are: *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy

Nursery will be provided today

Mr. & Mrs. William Thompson will Greet the Congregation ar Visitors at the door this morning.

Don Wagan and Dave McMillin will be visiting the Hospital this week.

Monday - 6-8 - Aerobics
Monday - 7:30 - Fidelity Bible Class
Tuesday - 6-8 - Aerobics
Tuesday - 7:30 - Board of Christian Education and Teachers Please plan to attend this meeting.
Wed. - 7:30 - Golden Circle Meeting
Wed. - 6-7 - Youth Choir Practice: 7:15 - Chancel Choir
Thursday - 6-9 - Aerobics in Rehoboth Hall

Mr. Raymond O'Cock, Professor of organ at Westminster College, will perform a dedication recital this evening beginning at 7:30 at the Hill U. P. Church on Second and Brady St.

Mrs. Lula Fenar would like to thank the people for the beautiful cards, prayers and get well wishes. As special thanks to Rev. Link.

The Elders and Deacons class began today for a five week period in Rehoboth Hall. If you would like to take the Class - there is still time to catch up.

Rol Thompson will be with us again next Sunday - we left him take a day off.

Hospitalized - Mr. Norman Lippold - BCMH; Mrs. Melvin Rex - St. Margaret's; and Mrs. Jane Swartzlander, Armstrong General, Kittanning, Pa. - Russell and Jane Swartzlander had a new baby girl - Congratulations!!

The attendance last Sunday was 277 with 51 Visitors.

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If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him. 1 Cor. 13:7

persn may say Bliv in G but if no Bliev Js Xp R not
childrn of G
 He G 2them but nothing els:G is not Fathr of non-
 X an & we need 2 remembr this
Vs 17a=means all which Blong Js Xp ours Bcuz we
 childrn of G
    is how can absolutly say G is our Father,
   & if G is our Father,we hav H Sp within us &
    we cannot B lik anybody else,we mus B different
Why is this important?
 Mus lk why wud B important
(Illus poor father & boy in troubl Bcuz of it)
G is not a poor Father=He is ultimate of wat Father
shud B
 G wants us 2B perfect lik Him,Bcuz He luvs us &
 wants very best 4us
  Think human father,or parents=do we want childrn
  turn out wrong?
   Why not? Bcuz they ours,a part of us & same
    with G
We made in Image of God=ther is His likmes in us &
He wants us 2 hav that relatinship which mak us His
childrn thru Js Xp
 This wat Js striv 2sho & giv 2us
He say=Vs 48=& Why? Vs 45 tel this=Read it
 All cum 2 final quest which Serm Mt try elicit from
 us
Quest: Is ther sumthin specil bout U?
 I no ask if U read Bibl,tho that import
 " " " " " say Ur prayers,that import 2
 " " " " " cum 2 church reglar,tho import 2,
Ther peop do all thez & stil not Xpian
  It is ther sumthin of G about U?
  Can peop aroun U C famly Liknes 2 Ur Father in
  Hvn?
          in
May G grant ea us mayB seen sumthin of uniqunes
which separat us from othrs,but which sho 4th &
proclaim we childrn of our Father who is in Hvn

"Have You Heard Of Family Likeness?"
Scrip: Mt. 5:48; Text: Mt. 5:48

wen start serys Srm Mt. sed prob serm no giv at 1 tim
 Th Bcuz length & Mt prob use sequenc 2 giv record
  Wat matters is teaching & wat we do with it
Vs 48 bring us end chap & particelement of preach
 th last verse sum total everthing which gon B4
Serm Mt & effect has agg persn:
 B4 mos peop convinc code 4 lif is 10 C's
  then long cum Js & interp law,insted simpfy,harder
Who cud posib do all thez thing & also keep 10 C's?
 This paradox mos peop if concern liv Xpian lif
  But 4 Xpian no mattr law harder keep,insted it way
  2liv law & no B tied ritulistic keep of law
Js no dispens law,reinterp,gav simpfy examps how liv
 thus all 5th chap,sumup las vs:if striv liv Beats;
 B salt;B lite;pure hart;turn othr cheek;clok & coat:
 2nd mi etc,then striv fulfil wat Js say last vs
Js say=B YE=& this mean suposed foloers,I say supos
Bcuz many say folo Js Xp,but aftr profes do nothing
furthr 2permit growth tak plac livs
 So Js say=Thoz U claim 2B folors & He add Ther4,
 which mean=Now U herd thez things,it time U do sumtl
Adds word=PERFECT=& imediat peop bak off Bcuz think
persn mus no do this,that,can hav no fun anymor
 But wrong concept
Js add=Lik Ur Fathr who is in heavn is perfect but
this no mean we attain in this lif
Perfect=Gr noun=TELOS & mean 1stag end,nothr Bgin
But Js use Adj=TELIOS,& only foun here & mean=THAT
WHICH HAS REACHED ITS GOAL,COMPLETE
 Anythin which reach pt is TELOS,complet 1stag,& at
  at pt is TELIOS,=COMPLETE & ready 4 nex stage
It mean no jus accpt Xp & stop;insted mean that stag
we Telos & shud B pres on 2B TELIOS
 NT pt out sevrl plac we 2B eat meat & not stop milk
But meanin is deeper & has 2do with G Himself
 Wat do we kno of G? 1st C He luv,& creat everthin
 gud & perfect;man ult creatin,but turn & din & sppa
  G stil perf.but man not as 1nce bin
Ordr 2restor G mad posib thru Js Xp & wen any1 ackno
& acc pt Js Xp as Sav & L,persn Born in2 fam of G
 T is pt H Sp cm in2 hart,lif persn & mak posib
 that persn hav guidanc,directin 2war gro Xpian lif
P say this Rom 8:16
16a=H Sp work our spir that thru relatship Js Xp the
 r atship with Father restor,we now childrn & this
  t separat Xpain & Non-Xpian

"Have You Heard Of Family Likeness?"

Matthew 5:48

xt: Matthew 5:48

When we started this series of sermons on the Sermon on the Mount we had said that in all probability this was not a sermon which was given all at one time. The reason for this is because of the length of it and its contents. In all probability Matthew wrote this down in this sequence not striving to prove what Jesus said, but to give the record of His preaching. It really doesn't matter much whether He delivered it all at once, or over an extended period of time. What matters is the teaching and what we do with it.

With this 48th verse we come to the end of the 5th chapter and also an end to this particular element of preaching. Jesus has covered a great deal of ground in this chapter and this last verse is the sum total of everything which has gone before.

But perhaps before we look at that verse we should note the effect the Sermon on the Mount has on the average person. Before hearing this Sermon on the Mount, most people are convinced that the code by which we are to live is the Ten Commandments. Then along comes Jesus Christ with these interpretations of the Law and it appears as though instead of simplifying life, He does nothing more than make it harder to live. Who could possibly do all of these things He was saying as well as keeping the Ten Commandments? This is the paradox most people find themselves in if they are at all concerned about living the Christian life. But for the Christian it isn't a matter of the Law being made harder to keep. Instead, it is the way to live the law without being tied to the ritualistic keeping of the Law. Jesus didn't dispense with the Law, He re-interpreted it and gave simplified examples of how to live that Law. Thus everything which we have dealt with in this 5th chapter is tied up in this last verse. If we are striving to live the Beatitudes, if we are striving to be the salt of the earth, and the light of the world; if we are striving to be of a pure heart; if we are striving to turn the other cheek when we want to retaliate; if we are striving to give up our cloak as well as our coat if anyone wants to take it; and if we are striving to go the second

mile and all of these other little details which Jesus has given, then, we are riving to fulfill what Jesus was saying in this last verse. But in order to understand just exactly what Jesus was saying, we must examine the verse more closely.

Jesus begins by saying, "Be ye," by this He means those who are His supposed followers. I say supposed because there are many who say they will follow Jesu Christ, but after making the profession they do nothing further to permit growth to take place in their lives. So Jesus is in effect saying, "Those of you who claim to be my followers," and He adds, "Therefore," which means, "Now that you have heard all of these things, it is time for you to do something about all of this."

He adds the word "Perfect." That word causes some people to immediately back off. The reason of course is that we think of "perfect" as being someone who is restricted from all of the things of life and who can have any fun if all you can do is sit and twiddle your thumbs? But that is the wrong conception of the word "perfect." It is true that Jesus adds, "Even as your Father, who is in heaven is perfect," but that doesn't mean that we are expected to be like that especially in this life. The word "Perfection" is from the Greek noun Telos. The word originally means, the point at which one stage ends and another begins. But the word which Jesus used here is the adjective, "TELIOS" This is the only place in the New Testament where this word is used. At this point it means "that which has reached its goal, complete." Anything which has reached its TELOS, or the completion of one stage, is TELIOS or "Complete" at that point. So Jesus is telling His followers to grow from stage to stage. To be TELOS and be considered as TELIOS. That means that we don't just come to acknowledge and accept Christ and stop at that point. It means instead that that is the first point and we are TELOS, or have just completeted a stage and should be pressing on to become TELIOS. This is where we read in other parts of the New Testament that we are to be feeding on meat and not stopping our growth at milk.

But the meaning of this goes much deeper than the fact that Jesus wants His followers to grow in their faith. The deeper meaning has to do with God Himself. What do we know of God? First we would probably say that God is love and that because He is love, He created everything good and perfect. But of all of His creation, man was the ultimate but man turned from God and sinned and thus destroyed the prefection which God had meant for him to be and to live in. This meant then that man was separated from God. God was still perfect, but man was no longer perfect as he had once been. In order to restore that relationship, God made it possible through Jesus Christ. When anyone acknowledges and accepts Jesus Christ as Lord and Saviour that person is born into the family of God. At this point the Holy Spirit comes into the heart and life of that person to take residence there making it possible for that person to have guidance and direction toward growth in the Christian life.

The Apostle Paul shared this with the people in the Church at Rome and we read in the 8th chapter the 16th verse, "The Spirit Himself beareth witness with our spirit that we are the children of God." This means that The Holy Spirit works with our spirit, or our lives to indicate to us that through this new relationship with Jesus Christ the relationship with our Father has been restored. We are His children and this is what separates Christians from people who are not Christians. Those who may believe in God, but are not actual Christians are not "Children of God." He is God to them, but nothing else. God is not the Father of the non-Christian and we need to remember this. Paul goes on to add, "And if children, then heirs, heirs of God and joint heirs with Christ." This means that all which belongs to Jesus Christ is ours because we are heirs because we are God's children. This is how we can absolutely say with a certainty that God is our Father. And if God is our Father, we have His Holy Spirit within us and we cannot be like anybody else we must be different. But why is this important? Perhaps we can understand it better if we look at it from another direction.

(Illustration of man coming to church to discover if his name is still on the church role. His son was in a gang which held up a liquor store etc.)

From this example I think we can get an inkling of why God would want us to be seeking perfection as Jesus said we should. If we think of it this in our own humanness we know that for those of us who are parents, we don't want our children to turn out wrong, do we? Our children bear a physical resemblance to us in one way or another. We want the best for them, and we certainly don't want them to make the same mistakes which we made. That is the reason for correction, for concern, for anguish when they act in a manner contrary to what we want.

But think of God. He has created you and I and everyone else. He wants to love us and have that special relationship with us which makes us His children through Christ. There is that "Family Likeness" because we were created in the image of God. This is what Jesus was striving to show when He said, "Be ye, therefore, perfect, even as your Father, who is in heaven, is perfect." And to answer the question why? if we look back to the 45th verse we read, "That ye may be the children of your Father who is in heaven."

It all comes down to this final question which this first part of the Sermon on the Mount is striving to elicit from each of us. That question is this: Is there anything special about you? I'm not asking if you read your Bible, and that is important and I urge you to do so; I'm not asking if you say your prayers, or whether you go to church regularly. There are people who do all of these things and they aren't Christians. But is there something of God about you? Can the people around you see a "Family Likeness" to your Father in heaven? May God grant that in each of us may be seen something of the uniqueness which separates us from others, but which shows forth and proclaims that we are the children of our Father who is in heaven.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Eastertide April 25, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Chris Andrews and Amy Vargo - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "In The Cross of Christ I Glory" Conkey
*Processional Hymn No. 334 "We Praise Thee, O God, Our Redeemer"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 515 "We Give Thee but Thine Own"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Beautiful Savior" Arbatsky
*Doxology 382
Anthem: "Share His Love" Reynolds
Scripture Matthew 6:1-4
Sermon: "KINGDOM LIVING: RIGHTEOUS ACTION"
Prayer
*Closing Hymn No. 574 "Revive Us Again"
*Benediction
Postlude

+ + + + + + + + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed in Loving Memory of Roy Andrews, Sr. by His Family. His Birthday would of been April 29th.
Serving as Ushers today are *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.
Mrs. Ann Williams will greet the Congregation and Visitors at the door this morning.
Mrs. Gloria Walker and Valerie Hartley will be in charge of Nursery today.
Mrs. Virginia Mangel and Ms. Marlene Riemer will be visiting the Hospital this week.
Mon. - 6-8- Aerobics
Tues. - 6-8 Aerobics
Wed.- 6-7 - Youth Choir; Wed. - 7:15 - Chancel Choir
Thurs. - 6-9 Aerobics
MAY BE OUT TODAY - FINE
Hospitalized: Donnie Shearer (Son) of Mr. & Mrs. James Shearer, -BCMH; Mr. Coyle Fowler - BCMH; Ruth Custead
The attendance last Sunday was 217 with 14 Visitors.

Keep Pennsylvania Beautiful Day" on Saturday, May 1. Further details on Bulletin Board in Narthex.

Mrs. Melvin Rex - St. Margaret's Hospital - HOME

VACATION BIBLE SCHOOL - coming up June 14-18

Growing Up Process....
I see children as kites. You spend a lifetime trying to get them off the ground. You run with them until you're both breathless...they crash...they hit the rooftop...you patch and comfort, wind and assure them that someday they'll fly. Finally they are airborne: they need more string and you keep letting it out, but with each twist of the ball of twine, there is a sadness that goes with joy. The kite becomes more distant, and you know it won't be long before that beautiful creature will snap the lifeline that binds you together and will soar as it is meant to soar--free and alone. Only then do you know that you did your job.

"Kingdom Living: Righteous Action"
Scrip: Mt. 6:1-4; Text: Mt. 6:2b

As ed prev Serm Mt prob no prech all 1time
But interst thing canB seen hand mastr Craftman &
He plac prppr sequenc;I Bliev G inspir Mt 2 pen lik
If lk Serm,mastrpiec desine
Bin fundys,at beg;cud equat lern Alphabet,then wen
en form leters,then sentec,paragraph etc
& this how serm compos
Hav complet basic fundys in 5,now at pt hav sum basic
areas Xpian lif pt out,& instructs how 2liv thez ares
As lk chap 6-C deal 2aspec lif=Vss 1-18 ~~seing~~ part
vs 19=enddeal erthly aspec livs SPIRITUL.
1st sec=Js deal 3 thing=2day Rite Actin.prayr,fast
Thez 3 play import rol thos Js adres,but 2us as well
vs 1=ALMS in Gr Riteous & 2 Jew Riteous,Alms go 2gett
But also spk rewards & rewards cum 2dif ways
They eithr cum from man,or cum from G
Js say=pay attentin wat bout 2say. No perf ritenes
so outward sho 4man 2C,Bcuz if do wil hav reward
Vs 2=Js spel mor fully=READ
They no employ trumps But way practic giv may as wel
Phars espec want peop 2C giv in colect box,or wen
help sum1 in dire need,mus B seen
(Illus man buy watr & ask 4 bles Bcuz did so)
This wat Js condemn,outward sho piety 4aplaus/admira
Wen deeds dun so,Js sed wud hav reward
Reward=Gr=MISTHOS & mean=recompens,paymen in ful
such as wages
This mean persn mak outwar sho & win aprovl man,
that his reward & no othr;that it,pd in ful by crow
Need emphasuz Bcuz Js striv sho wen paymen made by
man,no futur paymen by G=it 1shot deal
t if persn unself,quiet,no fanfar,publicty do
riteous deed & sumhow publiciz,ther stil reward G,
Bcuz G kno hart of man & intent
But 2set out 2win Butlr Humantarian ward 82,receiv
reward of man & not G
Js cal hypocrites & in Gr mean=Actor,play role
Vss 3-4=READ=say let ritenes,giv B dun secret & no
fanfare & this why wrong publish list giving membrs
Shud no B asham of giv,~~xxxxxxxxxxxxxxxxxxxxxxxx~~
unles rob G & tak wat Blong 2 Him
But shud no mak list sho who giv mos/least
Js sed G reward openly 4giv & this may cum this lif
but definit wil cum in next
s B mindful rewards & no seek liv ern them
Wil cum ~~xx~~ eternty & B awar this,but do ritnes 2
Glpry of G

Ther in serm idea G watch & C everthin go on our l
livs
(Illus littl Boy & that all G do is watch)
Perhap shudn't lk at this lite
But shud B awar G watch & C wat do
This eithr strik fear harts,or driv 2deepr luv
4 Him
& this depend on livs & wat we do with them
Bcuz this suprem principl 4 our livs 2realiz we not
in worl 2 pleas men,not 2pleas selvs,but 2pleas God
If that motiv 4liv,then ea day livs direc 2ward
riteous actins whthr seen by othrs or not
But G C & G kno all we do & say 2 His Honor & Glor
Clasic examp 1liv 2 Glorif G everthin=Js
He no liv so men C how wunderful He was,or 2 pat
Him on bak;or giv tesmonial dinnrs 4Him
His lif liv complet as our examp of how 2liv 4 G
(Illus Blak preachrs widow,nu home,& prostute in it)
How is Ur lif B liv comparsin 2lif Js Xp taut us
& show us shud B liv?
Mur remem words jus as tho they cum from Him this
morn,Bcuz theyR=Verily I say unto U,they hav their
reward

"Kingdom Living: Righteous Action"

Scripture: Matthew 6:1-4

Text: Matthew 6:2b, "Verily I say unto you, they have their reward."

As we have said on previous occasions, the Sermon on the Mount ~~xxx~~ in all probability WAS not preached all at one time as recorded by Matthew. But the intersting thing about it is that in this sermon there is to be seen the hand of a master craftsman which placed all of it in its proper sequence. I believe that God inspired Matthew for whatever reason to pen the Sermon in this manner. If we look at this sermon it is a masterpiece of design. It begins with the fundamentals, beginning at the very beginning. We could equate it with learning the alphabet. Then when the alphabet is learned, to take those letters and form them into words; then when the words are formed to place them intos ~~xxxxxxx~~ sentences and paragraphs for complete understanding and insight. And this is exactly how this sermon is composed.

We have completed the basic fundamentals which was the 5th chapter. Now we are at the point of having some basic areas of a Christian's life pointed out, along with proper instructions of how to live in these areas.

~~As we look at this chapter as a whole, we can see that Jesus takes three very basic things with which a person must deal in his life and gives the spiritual directions necessary to do them. In this first section of Scripture He speaks of "Righteous Actions," and in the next section He deals with prayer, and in the third He~~

As we look at this chapter as a whole, we can see that it deals with two aspects of life. The first section found in verses 1 through 18 deals with the religious part of the Christian life and verses 19 to the end of the chapter deals with the earthly aspects of our lives.

In this first section, Jesus deals with three very basicthings with which we must deal in our lives. The first section which we are dealing with this morning has to do with "Righteous Actions," and the next ~~xxx~~ deals with prayer, and the third deals with fasting. These ~~xxxx~~ three basics played important roles in the lives of the people to whom Jesus was addressing these remarks. But we

must continually remember that He was also addressing these remarks to each of us as well.

As we look at this 1st verse we read the word "Alms." In the Greek this is a word which is used interchangeably with the word"righteous." Alms and Righteousness were synonomous with the devout Jew. To strive to be righteous was to give alms and to give alms was striving to live righteously. That is why some translations use the word "Righteousness." But Jesus is not only speaking of righteousness here, He is also speaking of rewards. Rewards come in two different ways. They either come from God, or they come from man. And there is a great difference between them, which we shall see.

Jesus is saying in the 1st verse, "Pay attention to what I am about to say. Do not perform your righteousness so that it is an outward show for man to see, because if you do this you will have no reward from God for this type of action! Jesus spelled this out more fully in the 2nd verse as we read, (read this). At this particular point Jesus was using an illustration which was an exagger-ation of the Jewish practices. They didn't actually employ someone to blow trumpets to show off ~~their~~ the practicing of their giving or their righteousness. But they may as well have done so. The Pharisees especially, made a big show of placing a large sum in the offering box, especially when a lot of people could see this. Or they helped someone who was in dire need, but usually when a group of people could see this action taking place.

(Illustration of man buying water for the poor and asking for blessing)

This is exactly what Jesus was condemning, the outward show of piety for the applause and admiration of men. When righteous acts or deeds are performed in this manner, Jesus said the person doing them has their "reward." The word "reward" is an interesting word at this point. It comes from the Greek word, "Misthos" and it means, "Recompense, or, payment in full, such as wages." This means then that the person who ~~mx~~ makes an outward show of doing something which wins the approval of men, that is that person's reward and there will be no further reward. That is it, the reward has been paid in full by

acclaims and applause of the crowd. This needs to be mephaiszed because Jesus was striving to show that when payment is made by man, there will be no future payment given by God. It is a one shot deal. Now if a person unselfishly and quietly without seeking fanfare or publicity does righteous deeds to help others and somehow it is publicized, the reward is still there from God, because God knows the intent of the heart of that person. But to deliberately set out to help people so that one may win the "Butler Humanitarian of the Year" award, receives the plaudits of man, but not of God.

Jesus called these people "Hypocrites" and that word comes from the Greek word which means "an actor." so a hypocrite is an actor, a person playing a role and actors look for applause, that is what keeps them going.

Jesus goes on to say in verses 3 and 4, (read these). He is saying that as much as possible let your ~~giving~~ righteousness, as well as your giving be donein secret without fanfare. This is why it is wrong to publish lists of the giving of members. We shouldn't be ashamed of our giving, unless of course we are robbing God and stealing from Him what should be rightfully His. But we need not make a list to compare who has given the most and who has given the least. Jesus said that God would reward a person openly. That may take place in this life in several different ways, but most assuredly it will take place in ~~xxx~~ eternity. We must becareful when we ~~xxx~~ speak of rewards. There is a tendencye to think of rewards as being something we are working at and piling up in heaven. We should be mindful of rewards that they will be ours in eternity, but that should never be the reason we strive to live righteous lives. Our motives should be to live for God and whatever rewards He may be placing to our account, will be His to distribute when we get to heaven. A part of what Jesus is saying here has to do with doing all to the glory of God. There is about all of this Sermon the idea that God is watching and seeing everything that goes on in each of our lives.

(Illustration of little boy and behaving because "God is watching." His reply was, "Humph, is that all He has to do all day is lay on His stomach and watch me.")

Perhaps we shouldn't look at it in this light. But we should be aware that God is watching us and He does see all that we do. That thought can either strike fear in our hearts, or drive us to a deeper love for Him, depending upon our lives and what we are doing with them. Because of this the suppeme principle for our lives is to realize we are in this world not to please men, not to please ourselves, but to please God. If that is our motive for living each day, then we are directing our lives toward righteous actions whether they are seen by others or not. But God is seeing, and God is knowing all that we do and say for His Honor and His Glory.

The classic example of One who lived to glorify God in everything was Jesus. His life was lived not so men could say how wonderful He was, or to pat Him on the back; or to give testimonial dinners for Him. His life was lived completely as our example of How to live for God.

(Illustration of black preacher's widow and new home, and prostitute in it)

How is your life being lived in comparison to the life Jesus Christ taught us and showed us we should live? We must remember His words, just as though they are coming from Him this morning, "Verily I say unto you, they have their reward."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Eastertide May 2, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Ch. Dir.
Mr. Roland Thompson, Saxophonist
Heather Covert and Holly Covert - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Prelude and Passacaglia on "Prayer Is the Soul's Desire"
*Processional Hymn No. 6 "This is My Father's World"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord, whose way is perfect, help us, we pray thee, always to trust in thy goodness; that, walking with thee and following thee in all simplicity, we may possess quiet and contented minds, and may cast all or care upon thee, for thou carest for us; for the sake of Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 439 "Sweet Hour of Prayer"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory: "Children's Prayer" Peeters
*Doxology 382
Anthem: "The Longer I Serve Him" Gaither
Scripture Matthew 6:5-8
Sermon: "KINGDOM LOVING: PRAYER, THE PREFACE"
Prayer
*Closing Hymn No. 625 "Lord, Speak to Me"
*Benediction
Postlude

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The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Edward Weichey in loving memory of Their "Parents"
Serving as Ushers today are: *Charles Penar, Dan Bosko, Don Wogan and Dave McMillin.
Mr. & Mrs. Harry Davis will greet the Congregation and Visitors at the door this morning.
The attendance last Sunday was 169
Nursery will be provided today by Mrs. Peg Covert and her Daughters - Holly and Heather.
Hospitalized: Mr. Coyle Fowler, Mrs. Ruth Custead, —HOME
JO MONTGOMERY
Pamela Tait and Diane Hollefreund will be visiting the hospital this week.
Tonight - Youth Fellowship
Monday - 6-8 - Aerobics; Mond - Women's Mary Prugh
Tuesday - 6-8 - Aerobics
Wednesday - 7:00 - Council Meeting and Youth Fellowship
Wed. - 6:00 - Youth Choir;
Thurs. - 6-9 - Aerobics ; Chancel Choir 7:15
Thurs. - The Newsletter will be put out - Please have all material in by Wednesday.
Our Sincere Sympathy to Mrs. Sophie Meier in the loss of her "Father' Mr. Zubik.
This week is "BE KIND TO ANIMALS WEEK" - the oldest celebrated week in the nation.
Coming up! May 20 - Butler Area Laymen's Dinner. Wives and also Widows of former members are invited to this dinner. See Chuck . Penar, J. Walter Harmon, or William Pflugh for tickets. The Dinner is here at St. Paul's United Church of Christ
Next Sunday is "Mother's Day(Festival of Christian Home.)
May 12 - Wed. - Mother and Daughter Banquet
June 14-18 - Vacation Bible School for Youth and Adults. Make plans now to attend from 7-9 each evening.
May 30 - Holy Communion (Pentecost (Whitsunday)

How strange that men fight for peace and work for leisure.

Congratulations to Mr. & Mrs. Dale Link - They had a new Baby Daughter - Alicia Sue Link.

"Kingdom Living: The Prayer, The Preface
Scrip: Mt. 6:5-8; Text: Mt. 6:6

This sectin scrip Js spk 2nd basic relig lif=prayr
P k Scrip jus Prefac if wil 2 mor detail wks follo
Js presen prelud ordr hearers Bcum aquaint prayr
He giv 2examps=1st how not to prey
2 Jew nothin as import as prayr;Rabbis taut import
P r cal SHEMA 2b pray twic day b4 3rd hr as erly
as can tel btween blu/whit & eve B4 9 PM
fd 3 scrips=Deut 6:4-9;11:13-21;Num 15:34-41
Shema mean=TO HEAR
Then SHEMONEH 'ESREH=18 prayrs & thes use in Synago
Jew 2pray 9 AM,12 noon,3 PM
But as oft hap,Bcum mere ritul,without mean,luv,mech
This wat Js talk bout:wen spk Hyprcrit=Gr=Actor
This wat thex peop do,play rol & act 4 peop 2C
Arrang st cornr near prayr tim & assum postur,pray
May do this 4 3hrs & naturl peop lk & think riteous
nothr way was do sam in synagog & outward show
Js say=Hav reward & lik sed B4=reward man/God no bot
Now Js giv 2nd examp & this how 2 pray=vs 6=READ
Closet=Gr=privat rm,plac retirment,or privacy
Js say get apart everthin & this seeret pray=separ
If 2pray propr mus separ thing lif,no mean lok rm
It cudB we do,but mean separ self site,sounds spk G
Wen shut door=shut out everthin distrac
Separ let prayr tak persnl relatship which G want
Notic Js sed=wen Thou,Thy rm,Thy dor,Thy Father
persnl pros & shud remind persnl encountr w/God
& this 2nd principl Js want & that awarenes Who aum2
vs 6=Pray 2 F who secret,& reward openly
We R 2B awar who G is,& He awar of us
Vs 7=Js pt dangr;Heathns=Gr ETHNIKOI=Publicns,Gentil
P pagns use chants,same word/phras ovr & ovr
Js say not propr pray 2 G lik this,beg,coax,etc
(Illus Warren Wiersbe & phonograph record prayr)
No mean no ask mor than 1nce,but no beg,coax
vs 8b=G kno wat need & no need 2beg,coax,vain reps
We kno musB separ,musB awar who cum 2 & musB confid
vs 6B=G grant ansers & no mean whol world kno,but
mean U wil kno anser He giv=reward=Recompens,payment
Watever ask G wil hear and anser
(Illus St. P cathed,shoemakr,Gladstone & whisper)
If only whispr,G hear & anser,but His way/time
import underst G want bes 4 children & if kno this,
remov fear may hav He no care bout us & wen fear
r ov hav confidenc 2cum 2Him & this cudB lik Moody
(I lus Moody & cry out stop God
wen pray mus separ,B awar.mus hav confidenc & then
word Js let exper prefac 2 prayr=Vs 6 & 8B

[illegible] CHURCH - [illegible], [illegible] - [illegible] 31, 1987

[illegible]

[illegible] \ [illegible] LAIRD [illegible]

[illegible] THREE

[illegible] 9:00 AM
11TH - 6 AM

[illegible]

[illegible]: [illegible] 6:5-8
[illegible]: [illegible] ST. [illegible], BUTLER - 6/2/82

[illegible]

TWELA LAIRD
L-11
PAUL

[illegible]

[illegible]

[illegible]

[illegible]

"Kingdom Living: Prayer, The Preface"

Scripture: Matthew 6:5-8

Text:Matthew 6:6

In this section of Scripture Jesus now speaks about the second basic of a religious life and this is prayer. But this block of Scripture is merely the beginning, "The Preface," if you will, to a more detailed section on prayer which will follow in subsequent weeks. This is merely a prelude which Jesus presented in order for His hearers to become aquainted with how prayer was to be used. He does this by first giving two examples. The first example is how not to pray.

To the Jew, nothing was as important as prayer. The Rabbis taught that it was something which ~~xxx~~ should play an important part in the life of the people. There was the prayer called the "Shema," and it is found in 3 short passages of Scripture. It is found in Deuteronomy 6:4-9; 11:13-21; and Numbers 15:37-41. The Shema derived its name from the beginning verse of Deuteronomy 6, VERSE 4 and Shema means "To hear." But this Scripture had to be prayed twice a day., morning and evening. It was to be said as soon as it was daylight enough to distinguish between blue and white as the Rabbis said. But it was to be recited before the third hour which was 9 A.M. In the evening it was to be said before 9 P.M. Then there was the "Shemoneh 'esreh," prayers which were a part of the Synagogue service. The name Shemoneh 'esreh meant, "The eighteen," simply because it consisted of 18 prayers. But along with this the Jew was to pray at least 3 times daily and that was at 9 A.M., 12 noon, and 3 P?M. But as is so often the case, what started out to be sincere devotion to God quickly turned into nothing more than ritual. It was something which had to be done and so it was done without meaning, without love, and became completely mechanical. This is what Jesus was talking about. When He speaks of the hypocrites he was speaking of those who made a public show of prayer. The word "Hypocrite" in Greek meant "An actor, one who was playing a role." This is what these religious leaders were doing. They were performing publicly whenever possible. They would arrange to be on a crowded street corner as prayer time approached. So

at the appointed time of prayer they would assume the prayer posture. This was to uplift and spread out the arms and to bow the head. Here they would stand for as much as 3 hours, from one prayer time to another. Naturally, there were many people who looked at this outward appearance and remarked how righteous these people were, when in actuality it was nothing more than an outward show of piety to impress others of this supposed piety. Another favorite way to pray was to arrange to be in the synagogue at prayer time and at the place where there were the most people to make this outward show before the crowds. So Jesus is saying do not be like these Scribes and Pharisees, these actors. He concludes with the remark, "Verily I say unto you, they have their reward." (verse 5) As we said last week, rewards come either from man or from God. When the reward comes from man, it isn't forthcoming from God. Thus, when these people were praised and recognized by man, it was simply earthly praise and not coming from God.

Jesus now gives the 2nd example and this is how to pray. He says, (read verse 6). The word "closet" is from a Greek word which means a private room, or a place of retirement or privacy. In other words, Jesus is saying get apart from everything. This is the first part of the secret of prayer and that is SEPARATION. If we are going to pray properly we must separate ourselves from the things of life. This does not actually mean that in order to pray we must always be by ourselves privately locked in a room. That can and should be a part of our prayer life when possible. But what Jesus is saying is that even in the midst of the busiest street you can pray. It means to separate yourself from the sights and the sounds around you and speak to God. This is what He meant by, "And when thou hast shut the door." We are to shut out everything which would distract us from contact with God.

But this separation from everything lets prayer take on that personal relationship which God wants with us. Notice what Jesus said: "When Thou prayest, enter into Thy room, and when Thou hast shut Thy door, pray to Thy Father." Those are personal pronouns and should remind us that this is a personal encounter with our Personal Father.

This is the second principle Jesus watned us to have and that is an Awareness of Who it is we are coming to. He pointed this out by saying in that 6th verse, "Pray to thy Father, who is in secret; and thy Father who seeth in secret, shall reward thee openly." We are to be aware of just who God is. He is our Father, but not only on a collective level, but that personal level as well. Just as we are to be aware of Him, He is aware of us.

But there is a danger in this which Jesus points out as we see in the 7th verse. He says, "But when ye pray, use not vain repititions, as the heathens do; for they think that they shall be heard for their much speaking." The word, "Heathens" is the same word we spoke about several weeks ago. In Greek it is ETHNIKOI and was those who were gentiles, non-Jewish people. They were considered as being completely pagan and most of them were. But as pagans in their particular religions they used chants and words over and over again like some magical formula. Jesus said that praying in this manner is not proper to God. We cannot coax and beg, and coax and beg to receive from God. It doesn't
(Illustration Warren Wiersbe and phonograph needle)
mean that we cannot ask for something more than once. It just means we do not strive to believe that the more we coax and beg, ~~the~~ that this will effect an answer from God. We are to be aware as Jesus points out in the 8th verse, "Be ~~yeeeek~~ not ye, therefore, like unto them; for your Father knoweth what things ye have need of, before ye ask Him."

In the midst of this we now know we must be Separate from the world and the things of everyday life and living to come before God in prayer; and that we are to be aware of who it is we are coming to. Now we need to understand that as we pray we are to have Confidence that God not only knows but He will answer The end of the 6th verse, Jesus tells us, "And thy Father, who seeth in secret, shall reward thee openly." God will grant us answers to our prayers and we should have Confidence that this will be so. Jesus said God will do this penly, but this doesn't mean that it will be out in the open that all of the world will see it and know it. It can happen that way. But Jesus is saying that you come to God and ask for a specific answer. God will give you that

"payment," or that "recompense" openly. This means that you will receive the answer and know it. Whatever you may ask, God will hear it and answer it.
(Illustration of shoemaker, Gladstone, and St. Paul's Cathedral)
If it is only a whisper, God hears it and answers. But His answers are in His way and in His time. This is important. If we understand that God wants the very best for His children, then the fear we may have of His not caring about us should be removed. And when this fear is removed we have Confidence to come to Him and ask of Him. This confidence in turn could very easily let the blessing fall from Him much like Dwight L. Moody received.
(Illustration of Moody and crying out, "Stop God.)
When we pray we must separate ourselves from the ~~things of the~~ world, we must be aware of who we are coming to, and we must seek Him in confidence. Then the words of Jesus let us experience that Preface to prayer.
"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly. For your Father knoweth what things ye have need of, before ye ask Him."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Mother's Day (Festival of the Christian Home May 9, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Ch. Dir.
Mrs. Ginger Harbison, Youth Choir Director
Mr. Roland Thompson, Saxophonist
Heather and Holly Covert - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Two Marian Imitations" Keldermans
*Processional Hymn No. 538 "A Christian Home"
*Ascription
*Exhortation
*Confession (In Unison) "Merciful Father, who willest not thy children to wander in darkness; pour the light of thy spirit into our minds and hearts, that we may discover what is thy holy will and discern the true from the false, the evil from the good, and that we may henceforth walk in the paths of wisdom, to the glory of thy holy name; through Jesus Christ our Lord, Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 540 "Happy the Home When God Is There"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "My Mother's Prayer" Weeden
*Doxology 382
Anthem: "The Promise of the Rainbow" Johnson
Youth Choir
Scripture: 1 Kings 1:5-7
Sermon: "SOMEDAY, YESTERDAY, OR TODAY?"
Prayer
*Closing Hymn No. 530 "O Perfect Love"
*Benediction
Postlude "O Happy Home" Handel

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The Lovely Flowers on the Altar have been placed by Mrs. Fern Minehart in Loving memory of her "Husband"

Serving as Ushers today are: *Virginia Mangel, Barbara Varty, Nancy Fellen, Karen Link.

Mr. & Mrs. Martin Henry will Greet the Congregation and Visitors at the door this morning.

Rob Vinroe and Bill Pflugh will be visiting the Hospital this week.

\> Hospitalized, Mrs. Rebecca Kelly.

Mon. - 6-8- Aerobics
Tues. - 6-8 - Aerobics
Wed. - 7:15 - Choir (Chancel) Rehearsal
Thurs. - 6-9- Aerobics

Wednesday - 6:00 - Mother's Day Tureen Dinner . All women in the Church and their guests are invited to come and join in the fellowship. Bring your own table service and a tureen. Meat, dessert, and beverage will be furnished. Beth Taylor will be the featured entertainment. Mary Lou Davis will be serving as our new President of Women's Fellowship for a term of 2 yrs. and Sandy Sheppeck will be the new Vice President.

There was $1,142. collected for Love Loaves for World Vision.

WE WERE APPROXIMATELY $600. short in our Program of Progress Envelopes again this month.

Grounds around the Church. Work to begin on Monday

AnyOne wishing to go to Penn West Conference - Pitt Campus in Johnstown - please let someone in the office know today. Room and Meal Reservations must be made.

10 tickets for Abused and Crippled Chilren were purchased in the amount of $30.00 for them to go see a Magic Show.

Head Start will store tables and some things during the Summer months. Tables may be used by Vacation Bible School.

DAILY BREAD BOOKLETS
BIBLE READINGS

"Somedday, Yesterday, Or Today?
Scrip: 1 Ki 1:5-7,(NASB); Text: 1 Ki 1:6a

2day go2 depar from Serm Mt,but not Muthr's Day
Bl v mos serius prob 2day brkdwn famly structur
" caus by ever1 seek Rites,Liberties
K Dav grtes K Is evr produc;Name stil rever spk glo
te s wen talk charactrs OT
ros 2hgts at expen famly;may won wars,batles,made
Is powrful,strong,but los war in own houshold
Dav 70 yrs old in Scrip 2day;Adonijah oldes liv son
He detrm tak ovr thron;Bliev he rite & Bcuz Fathr
old,eld son suceed;He rite in this,but no consul Dad
Vs 6a=Rais no f'thrly interven & events unfol Dav mus
lk bak erlier days wen all this start
2 Sam 12=Comit adultry Bathsheba,got preg;try mak lk
Uriah fathr;hav kil & now confront Nathan
vs 9=Nathan spk 4 G & pt this out
vss 10-12=add promis going 2 haunt Dav rest of life
vss 13-20=consequenc thez deeds
This only start probs=Amnon/Tamar=incest=Absalom kil
Self-impos exil 3yrs;Joab arang cum hom;Dav agree but
no C fac 2yrs;Ab arang Joab meet king & now plot ovrt
Dav forc lv Jeru=Chap 15:30=angusih ovr this
16:22=fulfil Nathan sed 2 Dav
Now Dav mus ovrthro Ab & arang do so=B gentl 2 men
Ab rid undr tree,caut;kil by Joab send word 2 Dav
18:33=lament 4 Ab,but 2 late;bin busy carv Is,no time
carv lif famly 2 carry on famly name
This wher find selvs 2day socity
Evr famly C parens/chilrn deal with this
both parns mus work/chilrn fetch;sum Jus materil th
& chilrn go own way
" norml time 4 2B 2gethr=eve meal=ea split & run
cuatins choic mus B made & made 4selvs,not wat G
want from us
Parans/chilrn lk futur & say SUMDAY,SUMDAY
(Illus Swindoll=Someday)=our sumdays hav habit cum
2pt wher lk lif diff & hav oppor lk presen & yestrday
(Approaching autumn poem,Elise Maclay)
cannot undo past,& may B lk wat may call=Sumday,
think,Bliev wen ariv all probs gone
May evn lk Yestrday & wish cud Reliv moments
But wat hav is 2day=2day our oppor mak thoz Sumdays,
or Yestrdays events can lk & B happy about
2day out moment 2captur luv G want ea us 2hav our
famly.
(I ite all cum 4ward,famly,no=famly,frends,mates etc

"Someday, Yesterday, Or Today?"

Scripture: 1 Kings 1:5-7 New American Standard Bible

Text: 1 Kings 1:6a

Today we are going to depart from our continuing study in the Sermon on the Mount. But we are not going to be looking at Mother's Day either. I believe one of the most serious problems we face in society today concerns the breakdown of the family structure. I believe that indirectly the concentration and pre-occupation with the observance of singling out a certain family member has contributed greatly to the problem. I am referring to observing Mother's Day, Father's Day, and so on. This in turn has led to seeking so called "Rights" and "Liberties" for all sorts of individuals and groups. Much of this has done nothing more than create a break in the basic structure we have known as "The Family."

King David was the greatest king that Israel ever produced. His name is still revered and spoken of in the most glowing terms when we think of the characters in the Old Testament. But King David rose to those heights at the expens of his family. He may have won the wars and battles which made and kept Israel powerful and strong, but he lost the war in his own household.

We just read a few verses from 1st Kings chapter 1 as our Scripture this morning and this Scripture points us to several others. As we look at this portion of Scripture we discover that David is about 70 years old. The beginning of the chapter tells us that he was "old and advanced in age." David had a son named Adonijah and he was the oldest living son. In this Scripture we read that he was determined that he was going to take over the throne. He believed that he was right in seeking this. First of all, his father was olde and had to step down. Then he was the oldest son and the oldest son succeeds his father on the throne. So he set about making provisions to do just that. There was only one problem with this, he had never consulted his father David about it. But the interesting thing we read of him is spelled out in the first part of the 6th verse. We read,"And his father had never crossed him at any time by asking, 'Why have you done so?'" He was raised without the fatherly intervention of David in his life. As these events began to unfold before the

aged monarch his mind must have wandered back to some earlier days in his life which at the time were nightmares just like this one which was starting. The beginning of David's problems we find recorded in 2 Samuel the 12th chapter. David had committed adultery with Bathsheba the wife of one of his soldiers. She had gotten pregnant and when David could not resolve the problem by making her husband look like the father, he had him killed in battle. Now he is confronted by the prophet Nathan. Nathan speaking for God points out to David as we read starting at the 9th verse, (read this); Then he adds the promise which was going to haunt David the rest of his life in verse 10 through 12, (read these). Then we read of the consequences of his deeds in verses 13 through 20, (read these).

But this is only the start of his problems. David had a son named Amnon and he became involved in an incestuous relationship with his sister and Absalom, Tamar's brother killed him for this. David made no move to take action against Amnon and this started his problems with his son Absalom. So Absalom goes into self-imposed exile for 3 years. Joab makes arrangements through a woman speaking to David to have Absalom return to Jerusalem. David permits this, but on the condition that Absalom is not welcome in the presence of his father. For two years Absalom lived in Jerusalem without being able to see or talk to his father. So he arranges through Joab to have an audience with his father the king and with this recognition he sets about seeking to overthrow his father. David is forced to leave Jerusalem and we read in the 15th chapter verse 30 of his anguish over this turn of events. (Read this verse). So Absalom is now in control of his father's household and we read of the fulfillment of part of what Nathan had said to David as found in the 22nd verse of the 16th chapter, (read this). It now becomes necessary that Absalom and his army be overthrown and David makes the necessary arrangements to do so. He passes out orders for his men to deal kindly with Absalom. In his flight, Absalom's horse runs under a tree with overhanging branches and Absalom is caught by the head in the branches

and this is how David's general Joab finds him. So he kills Absalom and sends ack word to King David. When He is informed of this turn of events we read of King David in the 18th chapter of 2 Samuel, verse 33, (read this). But it is too late. Any parental guidance or instruction is now too late. David had been so busy carving out Israel as the major military power of his time, he neglected to carve out a family to properly carry on the family name.

This is where we find ourselves in our society today. In every family there are the telltale signs of parents and children trying to deal with our modern day problems. All sorts of things are calling and vieing for our attention that can or will divide us and separate us as families. The pressure of work is exerted very strongly. There are many legitimate cases where both parents must work and this causes many children to fetch for themselves. There are just as many other cases where both parents do not need to work and the mother is doing so simply to have more of the material things of life. This needless to say is causing an equal number of problems. Then there is the press of outside activities, not only for the parents but for the children as well. What normally was the time when most families got together, the evening meal time, is now a time of split and run. In all of these situations choices must be made and too often the choices are not made according to what God would have us do, but instead what we ourselves want to do.

All of this is leading modern day parents, and even children to look to the future and say, "Someday, someday." Dr. Charles Swindoll wrote a book which he entitled "Where Life Makes Up Its Mind," and in that book is an excerpt he calls, "Someday." I'd like to share that with you. (Read this article)

Our somedays have a habit of coming to the point where we are looking at life differently and we have the opportunity to look at the present as well as some "Yesterdays" too. Elise Maclay wrote some poetry in a book called, "Approaching Autumn," in which she depicts a man of seventy speaking and then his wife. This is how it goes, (Read "He" and "She" from this).

We cannot undo the past, and we may be looking at what we may call "Someday

thinking or believing that when they arrive all problems will be gone. We may ven be looking back at yesterday, wishing we could relive those moments. But what we have is today. Today is our opportunity to make those "Somedays," or "Yesterdays" events that we can look at and be happy about them. Today is our moment to capture the love that God wants each of us to have in our family. You may not have any family you can identify with, but you have the family of God. I'd like to ask for us to close our service with out last hymn and during that hymn if you's like to recommit yourself and your family tovthe Lord to please come forward. We can do this as husband and wife, or parents and children, or just individuals to God.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday in Eastertide May 16, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Dianne Zavacky, and Tracy McMillin - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Chorale Prelude on 'Our Father'" Steigleder
*Processional Hymn No. 1 "For the Beauty of the Earth"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, who hast gathered thy people throughout the ages and in all the world into one Church, forgive us the painful divisions and wounds which we thy children have inflicted upon thy household of faith. Grant us the grace to overcome our human errors and prejudices that we may walk together in the unity of our one Master; in whose name we pray. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 440 "The Lord's Prayer"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Our Father, Thou in Heaven Above" Praetorius
*Doxology 382
Anthem: "I Walked Into the Garden" Weaver
Scripture Matthew 6:9a
Sermon: "PRAYER: TO WHOM?"
Prayer
*Closing Hymn No. 98 "Great Is Thy Faithfulness"
*Benediction
Postlude "Postlude on 'Jefferson'" Owens

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The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Paul Campbell in loving memory of Mr. & Mrs. James P. Christy - Joan's "Parents"
Serving as Ushers today are *Rob Vinroe, Robert Dellen, Randy Dellen, and Brian Kennedy
Elder and Mrs. Raymond Covert will greet the Congregation at the door this morning.
Nursery will be provided today by Theresa Palmer, during the Church Worship Service.
Hospitalized: Mrs. Ann Weitzel - Reason Kept
Debby Melton and Karen Link will be visiting the Hospital this week.
Tonight - Youth Fellowship
Monday - 6-8 - Aerobics
Tuesday - 6-8 - Aerobics
Wed. - 7:15 - Chancel Choir
Thurs. 6:30 - Butler Area Layman's Dinner here at St. Paul's. Wives, Sweethearts and spouses of Late Members are invited. Any man in the Church is considered a members of the Butler Area Layman
Sunday May 30th is open for Flowers for the Altar
May 24 (Monday after next) there will be a meeting of the Property Committee at 6:00/ This is a very important meeting,please plan to attend.
Vacation Bible School Pre-Registration will be held next Sunday, May 23rd in Rehoboth Hall after Church.
J. Walter Harmon, Chuck Penar and William Pflugh have tickets for the Butler Area Laymen's Dinner. Don't forget to pick them up today outside the Sanctuary, or in the Parking Lot.
We had an attencance last week of 192 including 14 Visitors.
If you have someone graduating from College, Community College, or High School - please let the Office know now. We have no way of knowing unless you tell us.

To know God's will is man's greatest treasure, to do His will is life's greatest privilege.
We would like to thank Harry Cunningham for his solo last Sunday - a lot of comments - everyone enjoyed it.

"Prayer: To Whom?
Scrip: Mt. 6:9a; Text: Mt. 6:9a

Js expl 4 prev vss prelud 2 prayr & now giv modl/patr
Th. 7 prayr Bliev giv 2 dif ocasins,her & in Lk
acct in resp ns 2 reques 4 lesn in prayr
We goin 2 lk parts separatly & examin wat mean,say,et
1st part cud cal salutatin;ther def thing need 2kno
vs 5=Js say how not 2 pray
vs 9=(read)=this how 2 pray;vss 5ff negativ=here posi
imoprt Bcuz 2 Jew,prayr evolv 2 negativ
this so no Bcuz G,but Bcuz they evolv prayr 2 statu
2 Jew,G lk upon as natinal G,rathr than persnl G
He G of natin;He concern keep Is. rt trak,but no
involv persnl liv individ Jew,& this unthinkbl
He Bcum mor & mor remote & mentin name Jahweh/Jehov
considr blasphemy & that why wen Js cal G Fathr,sho
Jews had relatship yrs B4 livs Ab,Is,Jac,but los pers
Js stat=vs 9a=~~xxx~~ this manner etc=In preced scrip
talk how othrs did pray,now talk how we shud pray
Our Fathr=establish relatship & this wat prayrs shudt
(Illus B, Sunday,minister visit & litl girl/mothr pra
May no kno resul mothr prayr,but cert G glorfy Bcuz
had prom plac famly lif;G 2B glorfy not us=prayr
Js add 2=Our Fathr word=Who Art Hvn
This was & is 2 sho He sumthin specil
He no confin 2 erth lik heatn gods aroun Js & peop
No limit in powr,no confin jus 2 hvn either
Jew underst wat cal hvn,hom of G,but He thru & in
all;He control hvns,erth,everthin
4 thos worship trees,birds,stones,etc object had
B seen
But G in hvn,no seen,yet supernaturly rule,govern all
Wat Js want underst was relatship 2B estab thru pray
& 2 whom it was being establish
2 pray as Js teach may mean we hav2 rearang prayr
habits 2 conform how G want us aproach Him
G want establ realtship with ea His chilrn
He want ea us 2C Him glorfy by wat He wil 2do thru
ansered prayr;this reasn 4 L's prayr,& patern prayr
Do U pray ea day,or jus mealtim? R U C God B glorfy
thru ansers 2 your prayrs?
Perhap if no anser afirmtivly need mak sum adjusts
2 prayr livs
Sum1 wrot articl=U & The L's Prayr & ea part wrot
sumthin perhap sum us,many us mus afirm as wel,
we wil shar ea wk as shar that part of prayr &
sib mak us lk & help chang dircectin prayr & pray
erlife
(Examp this 4 this scrip) wat can we say in relatship
2=OUR FATHER, WHO ART IN HEAVEN?

[illegible] - [illegible] 26, 1987

[illegible]

LORD'S SUPPER NEXT SUNDAY

- [illegible]
- [illegible]
- [illegible]
- [illegible]
- [illegible]
- [illegible]
- [illegible]
- [illegible]
- Postlude

TALL
WAYNE
BRADLEY
TWILA / LAIRD
HELEN

SCRIP: MT 6:7-9A; SERM: "PRAYER: TO WHOM?"

4VOR [illegible] TEXT TODAY JS SAY PRELIM & NOW BGIN GIV MODEL 4PRAYR
THIS PRAYR GIVN 2DIF OCASIN - IK TEL JS GIV RESPONS 2REQUEST
BY DISCIPS 4LESSN ON PRAYR
WIL LK THIS MODEL & EXAMIN PART BY PART
FIRST PART=CUL SAL SALUTATIN & FIND DEP THINGS NEED KNO BOUT PRA
V. 9A=HERE IS EXAMP HOW TO PRAY IS WAT JS SAY
[illegible]PE JS REAL W/POLITIV RUE B4 DELV W/NEGATIV
TO TH/JEW PRAYR HAD DEVELOP INTO NEGTIV THING FOR THEM
G NO WANT THIS WAY,BUT THEY WEL HAD EVOLV PRAYR THIS WAY
2THEY G LKD UPON AS NATIONAL G & NOT PERSNL ONE
IN OTHR WORDS, G [illegible] OF TH/NATIN
NT CONCERN W/KEEP TH/RESTIVY OF ISREL
BUT FOR GOD 2B PERSNLY INVOLV IN LIVS INDIVIDL [illegible] - UNTHINKBL
G [illegible] PERFCT & JU [illegible] HOLY NAM - [illegible] BLASPHEMY
SO WEN JS CAL HIM FATHER, JS ACUSD OF BLASPHEMY

BUT THRU EARLY YRS JEWS HAD PERSNL RELATSHIP W/GOD
EVIDENCE=ABRAHAM,ISAAC,JACOB,MOSES,DROLHE,ETC.
BUT LOST THIS PERSNL IDENTY DUN THRU YRS
SO JS CUM ALONG & SAY - VS 9A
OUR FATHER=NOT BLONG ONE PERSN OR ONE GROUP
GOD IS OURS, COLECTIVLY
WORD=OUR, DISTINGUISH JUS WHOS GOD HE IS
NO ONE WHO NO KNO JS XP AS SAV SHUD DARE PRAY THIS
THIS IS PRAYR OF THOS WHO R CHILDRN OF GOD & ONLY BCUM CHILDRN
WEN REBORN INTO FAMLY THRU FAITH IN JS XP
LIBRLS HAV TAUT G EVRBODYS FATHR,SO WE ALL CHILDRN OF G,BROS
PARTIALY TRU BCUZ THRU CREATIN G FATHR OF EVRONE
BUT IN SENS TRULY BLONG FAMLY OF GOD,HE FATHR ONLY OF THOZ
WHO R TRUL KIDS
BUT WAT IS PURPOSE OF PRAYRS WHY SHUD WE PRAY?
(IGNR FISHERMAN & PRAYR NOT BOTHR O TOL 1SYRS, ETC)

JAMES 4:3 --- READ THIS

?/

JAMES 4:3 --- READ THIS & EXPLAIN
"YE PRAY BUT NO GET BCUZ ------ WHY???
BCUZ LIV AT HEAR WITHW [illegible] 4ME BENEFIT
IF THINK/BLIEV THIS OK & NISE FT BCUZ THEN WE C PRAY 4SELVS ONLY
TH/REASN 4PRAYR & PRESN WHY G ANSRS IS AS JN TEL US IN 14:13

"AND WATEVR YE SHAL ASK IN MY NAM,THAT WIL I DO,THAT TH/FATHR
MAYB GLORIFIED IN TH/SON."

G HEAR, G ANSRS SO HE MAYB GLORIFIED
(THIS CLASLEY BOTH PRAYR & [illegible] BY GOD "HELPS")

SOFT THIS ONLY WAY SUM C REASN FOR PRAYR
WE CANOT FORCE GOD,OR PERSUAD HIM TO DOING ANYTHING
[illegible] THE ONLY IS BE UNTO 4HIS GLORY, NOT OURS
FIRST & FOREMOST IN LERNING BOUT PRAYR IS THAT WE BGIN BY ACKNOW-
LEDGE WHO IT IS WE R CALLING TO
JS TAUT ---- READ TEXT MT 6:9A AGIN (TURN BAK TO SCRIP)

VS 9A-AFTR THIS MANNR THEREFOR PRAY Y': "OUR FATHER"
IN ORDR TO ESTABLISH A RELATIONSHIP XY/EXPRS W/GOD
THIS IS WAT PRAYING "OUR FATHER" DOS
(ILLS DR. ARMSTRONG MAK HOW GAL & MOTHR PRAYING 9 to 10)

TH/RESULTS THAT MOTHRS PRAYRS WIL NEVR B KNOWN IN THIS LIF,
ONLY THING WE DO KNO G WAS GLORIFIED BCUZ HE HAD A PROMINENT
PLACE IN THAT FAMLYS LIF

VS 9A-BUT JS THEN ALL TO OUR FATHER -- "WHO ART IN HVN"
THIS IS NECESSARY TO KNO G IS NOTH SPECIL
HE NO CONFIND TO ERTH WH/WUD LIMIT HIS POWER
NOR IS HE CONFIND TO HVN ONLY
BY SAY "WHO ART IN HVN" IT IDENTIFY THIS G FROM ALL OTHRS
WHICH CONSIST PEOPLE, TREES, ANIMALS, ALL SORTS CRITURS
ALL OF THEZ R SEEN, BUT G ALMITY IS UNSEEN & IS SUPRMATHLY
RULING & REIGNING OVR ALL

WAT JS WANTS UNDERSTUD WAS TH/RELATSHIP WH/WAS 2B ESTAB THRU PRAYR
& SUCH IS WAS BEFORE
2PRAY AS JS WAS TEACH MAY MEAN WE HAV 2REARANG OUR PRAYR HABITS
2CONFORM 2HOW G WANTS US 2APPROACH HIM
HE WANTS US 2C HIM GLORIFYD BY WAT HE WILING 2DO THRU
ACCEPT PRAYR

BUT 4THIS 2TAK PLAC WE MUST PRAY
THIS IS WHAT 4TH/L'S PRAYR, IT IS OUR PATTERN 4ALL OUR PRAYING

DO I PRAY EA DAY & NOT JUST AT MEALTIMES???
R U LIVING GOD BEING GLORIFYD THRU TH/ANSWR 2OUR PRAYRS????
PERHAPS IF NO CAN ANSR AFIRMATIVLY WE NEED MAK ADJUSTMENTS
IN OUR PRAYR LIVS

SUMONE WROT AN ARTICL ENTITLED "YOU AND THE LORD'S PRAYER"
I DO NOT HE WROT SUMTH PERHAPS SUM OF US, OR MANY OF US MIGHT
ADMIT AS WELL
WE WI SHAR THEZ PTS WA WK FOR THAT PARTIC PART OF L'S PRAYR
WE R LOOKING AT UNTIL WE HAV COMPLETD THIS PRAYR

POSIBLY THEZ PTS MAY HELP US CHANG TH/DIRECTINS OF OUR PRAYRS
& OUR PRAYR LIVS.

DO WE PERHAPS HAV TO SAY AS THIS PERSON WROTE:

I CANNOT SAY OUR, IF MY XPIANTY HAS NO ROOM 4OTHRS & THER NEED

I CANNOT SAY FATHER, IF I DO NOT DEMONSTRAT THIS RELATSHIP IN
MY DAILY LIVING

I CANNOT SAY WHO ART IN HVN, IF ALL MY INTERESTS ARE IN ERTHLY
THINGS

WAT CAN WE SAY IN RELATSHIP TO "OUR FATHER, WHO ART IN HVN?"???

"Prayer: To Whom?"

Scripture: Matthew 6:9a

Text: Matthew 6:9a

Jesus had explained in the 4 previous verses to our Scripture for today a prelude to actual prayer. Then He proceeds to give a model, or a pattern for prayer. This prayer it is believed was given on two different occasions. The account in Luke is given by Jesus in response to a request by His disciples for a lesson on prayer.

We are going to look at this prayer and examine its parts separately rather than lump it together. As we look at the first part of this prayer, which perhaps we could call the salutation, there are some definite things we need to know about prayer which these words will reveal to us.

Back in the 5th verse Jesus began by saying, "And when thou prayest," and then He went on how not to pray. In this 9th verse He states, "After this manner therefore, pray ye." Here is the example of how to pray. The ~~first~~ 5th verse nd following verses stresses the negative, and here we are dealing with the positive. This is important from the standpoint that to the Jews, prayer had developed into a negative thing for them. It wasn't because God wanted it that way, it is just that they had evolved prayer to this status. To the Jew God was looked upon as being a national God rather than a personal God. In other words He was the God of the nation; it was He who was concerned about keeping the destiny of Israel on the right track. But as for being personally involved in the lives of the individual Jew, this was unthinkable. God had become more and more remote until the very mention of the name YAHWEH, which is what He was called, or perhaps Jehovah, the mention of His name was considered blasphemy. That is why when Jesus called God, "Father" they were shocked. They had had this relationship many years before in the lives of Abraham, Isaac, Jacob, Moses and so on. But they had lost that personal identity with God through the years. So Jesus states, "After this manner therefore, praye ye; Our Father." We should take note that the preceeding Scripture talks about the things others did and now Jesus is not talking about how we

should dress, or how we should position ourselves for prayer, or where we should pray. He merely states, "when you pray, say, Our Father." But we must define our terms at this point. Jesus taught to pray, "Our Father." This means that He is not to be looked upon as belonging to anyone person personally. By that I mean He is not just mine, or yours individually, He is ours collectively. In all of this prayer, the personal pronouns do not appear. It is "Our" and "Us". But the word "Our" is used to distinguish just whose God He is. No one who doesn't know Jesus Christ as Lord and Saviour should dare to pray this prayer. This is the prayer of those who are the children of God, and we only become children when we are reborn into the family through faith in Jesus Christ. For years the liberals have taught that God is everybody's Father, so we're all children of God and thus all brothers. In the sense of creation, yes, God is the Father of everyone. But in the sense of belonging to the family, He is only the Father of those who are His children. We need to distinguish this and understand it for what it means. But we should also know the purpose of prayer. Just what does it do? James gives us an interesting sidelight on this in the 4th chapter the 3rd verse. We read, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." He says we pray but we don't get results. Why? Because many people believe that prayer is for our benefit and when we think this we are missing the point, because then we are praying for ourselves. The reason for prayer and the reason God answers is for God to be glorified. His glory is the issue. John 14:13 tells us, "And whatever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." We cannot force God, or pester Him, or con Him into doing anything. Whatver He does is to be done for His glory, not ours. If you read the prayers of the saints of the Old and New Testaments you will discover that they didn't just come to God and start requesting things from Him. Instead, they came praising His name and this is what Jesus was striving to show what prayer should be. His suggestion for prayer begins by acknowledging just who it is we are coming to. Coming

to God in this manner, "Our Father," establishes a relationship and this is what our prayers should be all about.

(Illustration of Billy Sunday story, minister & little girl, mother 9 to 10)

We may not know any results of what the praying of this mother did, but one thing we can be certain of and that is God was glorified because He had a prominent place in that family's life.

But Jesus added to, "Our Father," the words, "Who art in heaven." This was and is necessary to show that God is something special. He isn't confinedcto the earth which would make Him limited in power. Nor is He confined to heaven either. The Jews understood that what they termed the heavens, were the home of God. It didn't mean that He was confined to one place but that He was in all and through all. This separated God from the heathen practices and worship which took place around them. For those who worshiped many gods, they were trees, and birds, and animals, and objects that could be seen usually. But HE God is seen as living in heaven and supernaturally reigning and ruling over all.

What Jesus wanted understood was the relationship which was to be established through prayer and to "Whom" it was being established. To pray as Jesus was teaching may mean that we have to re-arrange our prayer habits to conform to how God wants us to approach Him. God wants to establish a relationship with each of His children. He wants each of us to see Him glorified by what He is willing to do through answered prayer. But for this to take place we must pray. This is the reason for the "Lord's Prayer" it is our pattern for all of our praying.

Do you pray each day and not just at meal times? Are you seeing God being glorified through the answers to your prayers? Perhaps if we cannot answer affirmatively we need to make some adjustments in our prayer lives. Someone wrote an article entitled, "You and the Lord's Prayer." For each part of it he wrote something perhaps some of us, or even many of us must affirm as well. We will share these each week until we have completed the Lord's Prayer

and possibly they may help us to change the directions of our prayers and our prayer lives.

Do we perhaps have to say as this man wrote:

I cannot say Our, if my Christianity has no room for others and their need.

I cannot say Father, if I do not demonstrate this relationship in my daily living.

I cannot say Who art in heaven, if all my interests and pursuits are in earthly things.

What can we say in relationship to "Our Father, who art in heaven?"

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Seventh Sunday in Eastertide May 23, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Dianne Zavacky and Tracy McMillin, Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Holy God, We Praise Thy Name" Fleischer
*Processional Hymn No. 7 "Great God, We Sing Your Mighty Hand"
*Ascription
*Exhortation
*Confession (In Unison)"O God, it is easier for us to call you Lord than it is to do what your Lordship requires. We enlist in your causes but find ourselves giving in to fear. We want to be sensitive but fund it easy to be hard. We fail to see and take advantage of the great opportunities surrounding us. Forgive us, our Father, take our limitations and turn them into possibilities for service. Grant us this grace through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 591 "Just a Closer walk with Thee"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Allegretto Cantabile" Peeters
*Doxology 382
Anthem: "Hallelujah, Praise Jehovah!" Kirkpatrick
Scripture Matthew 6:9b
Sermon: "PRAYER: WHAT'S IN A NAME?"
Prayer
*Closing Hymn No. 2 "How Great Thou Art"
*Benediction
Postlude

+ + + + + + + + + *Congregation Standing + + + + + + +

The Lovely yellow roses on the Altar have been placed by Mr. Donn Miller in loving memory of his "Mother" Mrs. Dorothy Kalb Miller.

Serving as Ushers today are *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.

Hospitalized: Mrs. Ann Weitzel and Mrs. Rebecca Kelly.

Donald Kennedy and Raymond Covert will be visiting the Hospital this week.

Monday - 6:00 - Property Committee meeting - Please plan to attend.

Monday - 6-8 - Aerobics
Tuesday - 6-8 - Aerobics
Wed. - Youth Fellowship
Wed. - No Choir Rehearsal
Thurs. - 6-9 - Aerobics

Registration for Vacation Bible School will be in Rehoboth Hall right after the service today. Take a minute and go sign up now with your Family. Vacation Bible School will start June 14 - 18 from 7-9 daily.

Next Sunday is Graduation for the Confirmands

June 6 is Recognition of Seniors. If you have a son or Daughter who is graduating from High School, College or Business School - Please let us know - that is the only way we will know.

Holy Communion will be observed next Sunday. CONF.

We had 163 in attendance last Sunday with 10 Visitors.

Bonnie Vensel and Valerie Hartley will take care of the Nursery this morning.

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Education is the ONLY thing people are willing to pay for and not get.

Church in the Park and Family Picnic - Sponsored by the Lay Life and Work Committee will be at Butler Memorial Park June 27 - Large Shelter. Mark it on your calendars.

COMMUNITY BIBLE CHURCH - MAGANCHE, VA. - OCTOBER 5, 1997

WELCOME GREET ONE ANOTHER
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FALL DINNER - INVITATION TO ALL
OCTOBER 11, - OCTOBERFEST

— NEED LOTS OF HELP
ALL SUNDAY WINDOWS
FRI - 9:00 AM. & SAT.

VEG SOUP 3.00 gal. 1.75 (1 PT)
ADDITIONAL SHEET PASS FOR PROOF READING

*HYMN
PRAYER/CONFESSING
*DOXOLOGY
PASTORAL PRAYER
TITHE
SCRIPTURE: MATTHEW 6:9
SERMON: "UPDATE: WHAT'S IN A NAME?"
ST. PETER'S CHURCH, PAULS, BUTLER - 5/23/82
*HYMN
*BENEDICTION
*POSTLUDE

MABEL
HELEN - SUGAR
PAUL - ASTHMA
JIM - ULCER, B.P.
MARGARET
DALE
UNSPOKEN JEAN

"Prayer: What's In A Name?"
Scrip & Text: Mt. 6:9b

Hal B Thy Nam al Js say aftr declar=Aftr maner pray
ye:Our Father, who art in hvn. Simpl isnt it? Or is?
"'ts In A Name we may wel ask
(E .mps modern names & wat mean)
O^m time nam persn mor serius than 2day;2name was 2
t of essentil charactr persn:reveal sumthin & also
thot 2 influenc the bearer
Jew quit oft want son identfy with G & tho no spok
persnl name 4 God,wrot=YAHWEH as sed las wk
Short 4 this=JAH & use sufix name=Hezekiah,Jeremiah
Adonijah & many,many more(Elijah,Isaiah)
Evr wondr why G pur genolgies? I Bliev Bcuz individs
2 G R import=G say 2 Moses=I kno thee by name
(Illus boy,L's prayr & How Did U Kno My Name?)
He spk truth,& truth is has persnl intrest ea us
Shud fil sens awe=2 kno G of univers kno us by name
& want persnl relatship with us which spok las wk
But 2 Jew word "NAME" ment mor than jus title 4 God
Ment=Essenc;charctr;entir Being;all attributes
Ot word=SHEM,mean NAME 864 times;Ps 107 spk Specil
(Ex.mps of thez from Psalms)
Ea thez NAME sigfy all G is,which G,Jehov,Yahweh can-
not contain
In serch suitbly describ Him,authrs OT dif names:
(Illus Names for God in OT)
Grtest Name histry 4 God=Js Xp & mean=Sav,Mastr,King
Evn tho we no reSus name G,Js sed shud use cert way
Hippy cultur=Daddio, Laddio, & the Spook=sacrilegus
This no 2B our approach Js sed we R 2 pray: Our Fath:
Who art in hvn,HALLOWED B Thy Name
Halo=mean 2B Holy,set apart & cum Gr=Hagios=Holy
A lievr 2B seek holines,or seek 2B Hagios
Recall=Mose & burn bush=Put shu off feet,plac wheron
thou standest is holy ground
It set apart;it holy;it hallow grouns;It HAGIOS
Implicatin Js giv is recogniz name G set part ordnary
Has much,much,mor than jus tak in vain;mean cum 2Him
in revrenc & this expec of us & 2 revrenc mean kno
Heb 11:6=He that cometh 2 G mus Bliev that He is
if don Bliev He exis,or doubt He listn,or concern,
we can no revrenc Him
Pagan roun Js no revrenc gods Bcuz they act lik peo;
& wer on same plane:Ex=kil,cheat,steal,adultry etc
But G lik this? HE TRUTH,& Truth is absolut
He LUV & Luv want best 4 thoz luved & thez attribs G
Also musB obed 4 to rev & disobey nulfy Hallow Name

P say= 1 Cor 10:31=Do all to Glory of God

(Quote John MacArthur= true worship etc)

Can only glorfy G by how liv livs
Wen pray=Hallowed B Thy Name,we recogniz Holines of
God
We recogniz He set apart everything,everyone;
" " all attributes separat Him from all else
" " that 4us His Name luved & revered
Can we honestly say this?
Is G all of this 2us?

Author unknown & article point by point bout
Hallowed be Thy Name=EXAMPLE of it

How do U stan in relatship 2=Hallowed B Thy Name?
R U striv 2B holy as He is Holy?

[illegible]

[illegible] THEY

[illegible] THAN TH/PEOPL WHO [illegible]

THEY [illegible]

[illegible] TH/NAME, [illegible]

[illegible]

[illegible] TRUTH [illegible]

[illegible] HIM

[illegible] LIVE

THEY [illegible] TH/NATIONS [illegible] TO REVERING GOD

BUT ALONG THIS LINE WE MUST BE CONSTANT TO GOD & HIS [illegible] OUR LIVES [illegible] HIM NULLIFY TH/HALLOWING OF HIS NAME

PAUL WRITES IN 1 COR 10:31-"DO ALL TO TH/GLORY OF GOD"

[illegible] WRITES= "[illegible] /GOD, FORGET SELF AND GLORIFY HIM."

WE CAN ONLY GLORIFY GOD BY [illegible] LIVE THAT LIVE [illegible] PRAY, "HALLOWED BE THY NAME" [illegible] RECOGNIZING TH/HOLINESS OF GOD

[illegible] RECOGNIZING THAT [illegible] TH/EVERYTHING [illegible] [illegible] ELSE [illegible] RECOGNIZING THAT [illegible]

CAN WE HONESTLY SAY ALL OF THIS?

([illegible] OF "YOU AND THE LORD'S PRAYER")

(READ THE WHOLE THING THUS FAR)

[illegible] IN RELATIONSHIP TO THE LORD [illegible]

[illegible]

[illegible]

[illegible] - [illegible]

[illegible]

[illegible] NAME 12 SONS OF JACOB - 12 TRIBES OF ISRAEL)

EXPLAIN AGAIN NAME OF JAPHETH & HOW JEWS [illegible] W/GOD'S NAME [illegible] J - A - H - [illegible] JEHOVAH JEREMIAH, ADONIJAH, HEZEKIAH = EXAMPLES OF THIS.

[illegible]

[illegible] - [illegible]

[illegible] TO GOD IS IMPORTANT

([illegible] IS NOT [illegible] IT LIGHTLY)

[illegible] CAN HAV THIS [illegible] WITH GOD

[illegible] ALL [illegible]

[illegible] CALL GOD BY DIF NAMES [illegible]

[illegible] - [illegible]

[illegible] TH/NAME OF GOD, [illegible]

[illegible] - **GIV HIM** [illegible], PLACE OUR LIVES [illegible] - RECOGNIZE HIM AS [illegible] MORTALS [illegible] - HOLY [illegible] HOLY - THE WORD=HAGIOS - SET APART [illegible] HOLY, [illegible]

[illegible] TH/BURNING BUSH & [illegible] TAK OFF SHOES [illegible] IS HOLY [illegible] GOD [illegible] & REVER HIM [illegible]

HEB 11:6-"[illegible] THAT COMETH TO GOD MUST BELIEVE THAT HE IS" IF WE DON'T BELIEV HE EXISTS, OR DOUBT [illegible] TH/ANGER, [illegible] CANNOT REVERENCE HIM

"Prayer: What's In A Name?"

Scripture: Matthew 6:9b

Text: Matthew 6:9b

"Hallowed be Thy name," is all that Jesus said after declaring, "After this manner therefore pray ye: Our Father, who art in heaven." Simple isn't it? Or is it? "What's in a name?", we may well ask.

(Examples of modern names and what they mean if possible)

It is interesting to note that in Old Testament times the naming of persons was taken more seriously than it is today. To name them was not just to give them something which made it possible to tell one from the other, but instead, to tell of the essential part of the person so named. The name of the person revealed something about that person, but also was thought of as influencing the bearer. The Jews quite often wanted their sons identified with their God whom they worshiped. The personal name for God which was not spoken but was written and known was "YAHWEH" as we said last week. The shortened form of that was "Jah," and quite often was the suffix of a sons name. Hezekiah, Jeremiah, Adonijah, are examples of this. There are many more examples which we could add to this list. But the names had meaning and purpose. But did you ever wonder why God in His Word had those records of geneologies put down in writing? I believe the anser is that it identifies individuals and individuals to God are important. God said to Moses, "I know thee by name." (Illustration of little boy praying, saying, "How did you know my name?) He was speaking the truth that truth really means that He has a personal interest in each of us. That should fill us with a sense of awe to know that the God of the universe knows you and me by name and wants to have that personal relationship with us which we spoke of last week.

But to the Jew the word "Name" meant something other than just a title for God. It meant the essence, the character, the entire being of God. All of His attributes. In the Old Testament we find the word "Shem" which mean "Name" 864 times. In the Psalms alone it is found 107 times and it speaks of God in their own special way. Here are just a few of those 107 references. (Read from Psalm 5:11; 7:17; 8:1,9; 9:10). In each of these

the word "Name" signifies ~~the~~ all that God is, which cannot be contained in just simply the Name God, or Father, or Jahweh, or Jehovah.

~~So then how are we to approach the one we call "Father" of God? Jesus said, "Hallowed be Thy name."~~

~~In the Bible God is called by many different names.~~ In their search to suitably describe Him, the authors of the Old Testament books called God by many different names. These are some of them, (Examples of these names)

But the greatest name in history which God has ever been given is "Jesus Christ." The name means, "Saviour, Master, and King."

But even though we do not refuse to use the name of God, Jesus has said that we should use it in a certain way. During the time of the hippie culture, an irreverent hippie supposedly addressed the Trinity as, ~~"Daddio, Laddio, and the Spook"~~ "Daddio, Laddio, and the Spook." That is definitely not to be our approach to God. Jesus said we are to pray, "Our Father, Who art in heaven, Hallowed be Thy name." The word "Hallowed" has a special significance. It means "to be Holy, set apart." It comes from the Greek word "HAGIOS" which means Holy. A believer is to be seeking after holiness, or seeking to be HAGIOS. You may recall the story of God appearing to Moses in the burning bush. The instructions given to Moses at that time were, "Put your shoes off from your feet, for the place whereon thou standest is holy ground." It was "set apart," it was "Holy," "Hallowed ground." The impication in what Jesus is telling us is that we recognize that the Name of God is set apart from the ordinary. It has to do with much, much more than just taking His name in vain. It means that we come to Him in reverence and that is what is expected of us. To reverence God we must know who He is. That is what Jesus was saying when He told us to pray, "Our Father," and that is who He is. Hebrews 11:6, says, "He that cometh to God must believe that He is." If we don't believe that He exists, or we doubt that He will listen, or answer, or is even concerned, we cannot reverence Him. To the pagans surrounding Jesus their gods couldn't be reverenced because they

were on the same plane as the people. They supposedly killed one another, were jealous, committed adultery and other immoral acts and so on. How could a god such as this be reverenced. But do you know of Almighty God being like this? He is Truth. And truth is absolute. He is Love and love wants the best for those who are loved. These attributes of God give us the evidence we need to reverence God.

But we are to also be obedient to God and His will for our lives. To reverence Him and then disobey Him is to nullify the Hallowing of His name. Paul tells us in his first letter to the Corinthians 10:31, "Do all to the glory of God.2 Dr. John MacArthur says, "True worship begins with God, forgets self and glorifies Him." We can only glorify God by how we live these lives. When we pray, "Hallowed be Thy name," we are recognizing the Holiness of God, that He is set apart from everything and everyone; We are recognizing all of the attributes which separate Him from all else; that His Name for us loved and revered.

Can we honestly say all of this? Is God all of this to us? The author who wrote the article we used last week and which we will use every week while studying the Lord's Prayer, also has another gem for us to look at this week. He says, "I cannot say Hallowed be Thy name, if I who am called by His name, am not holy." How do you stand in relationship to "Hallowed be Thy name?" Are you striving to be holy even as He is holy?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Pentecost Sunday May 30, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Dianne Zavacky and Tracy McMillin, Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Trumpet Voluntary" Clarke
(Miss LaDonna Linamen, Trumpeter)
*Processional Hymn No. 547 "The Church's One Foundation"
*Ascription
*Exhortation
*Prayer of Confession: (In Unison) "We pray Father, that this day we may be aware of our membership in the whole body of Christ. Give us a complete sense of what this means by forgiving others, as we also wish to be forgiven. Pardon us for seeing the speck in our brother's eye while neglecting to see our larger sins. Grant us Your forgiveness for the many things we have said and done and thought, which have caused us to be sorry and wish we could undo them. These things we ask in Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
*Praise
Pastor: Blessed be the Lord God!
People: And blessed be His glorious Name Forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys
The Rite of Confirmation: The Charge: The Vows:
*The Apostles Creed - (Page 137)
Congregation and Confirmands
The Confirmation Prayer: The Confirmation
Offering
Offertory "E Phrygian" Krieger
*Doxology No. 382
Scripture: Matthew 5:10a
Sermon: "Prayer: Whose Kingdom?"
Communion Hymn No. 30 "Break Thou the Bread of Life"
*The Call to Communion
*The Institution and Consecration of The Elements
The Distribution of the Bread and Cup
(please retain Elements until all have been served.
*The Prayer of Thanksgiving
*The Hymn of Departure 557 "Christ is made the sure Foundation"
*The Benediction
*The Postlude "Pentacostal Power" Gabriel

+ + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Robert Stanley to the "Glory of God"
The Elders and Deacons will Usher this morning as well as Serve Communion.
Our trumpet soloist is Miss LaDonna Linamen from Slippery Rock. We are happy to welcome her on this Pentacost Sunday as she returns to participate in this service.
Our congratulations to Mr. & Mrs. Paul Harbison. They had a little Boy this week.
Next Saturday at 8:00 - there will be a clean-up day around the Church. All men of the Church are invited to help make the grounds more beautiful. Work will be also done on the roof. See Bill Pflugh.
Paul Campbell and Art Snyder will be visiting the Hospital this week.
Mrs. Sharon Schmittlein and Tina Groves will have charge of Nursery today.
Hospitalized: Don Wogan - Allegheny General
Tues. - 6-8 - Aerobics
Wed. - 7:00 - Council Meeting - Cancelled for this Wed.
Wed. - No Choir Rehearsal
Thurs. - 6-8 - Aerobics
Tues. - 7:00 - Lay Life and Work Committee meeting
Those being confirmed today are: Renee Brown, Valerie Hartley, Michelle Henry, Jeff Knauer, Lisa Lafferty Michelle Panei, David Vinroe, and Tracy Groves.
If you are visiting at our Church today - Fill in the name of your Church and address and it will be forwarded so that you can receive credit.
Have a safe Memorial Day Weekend.
Remember Vacation Bible School - June 14-18 - Adults and children from 7:00 to 9:00 P.M.

CENTRALIA BIBLE CHURCH - [illegible] - OCTOBER 17, 1[illegible]

[illegible]

MUMS
[illegible] - CAL & [illegible] FOR SALE
CHICKENS
APPLES
APPLE BUTTER
THANK ALL WHO/BENEFITED EVE & THANK GOD

[illegible]
[illegible]/[illegible]
[illegible]
[illegible]
[illegible]: [illegible]:9-10A
SAMON: "[illegible] THY KING[illegible]"
[illegible] - 1/30/[illegible]
[illegible]
[illegible]

PATRICIA - HEART
MABEL
LANCE - [illegible] - DUCK - LEG LINE
HELEN
HELEN
BONNIE
ROY - STROKE

"Prayer: whose Kingdom?" Mt. 6:10a Our
Scrip & text: Matthew 6:
Thus far Js tol folos wen pray 2 G,& identfy as Pathr
add=Who art in Hvn,2 sho wher definitly is,
" =Hallo B thy Name,indicat G holy,sep apart
No add=Thy Kingdm Cum,& her mere 5 words Eng/Gr & yet no covr dzns serms;mos do scratch suff & ea us wrestl thru livs complete meaning
Bl. lk=Thy K Cum,direc 2 OT & K Dav,desir bild Temp
G no permit Bcuz man of blud,but Solomon promis
2 Sam 7:12-16=son 2cum Dav line reign 4ever
This prom Messiah,Anoint one,2B King as Js was
Js ask ovr & ovr,R U The King 2 Cum?
Kingdom in Gr=BASILEA & mean RULE or REIGN
word sumtim los tru mean in translatin & prob shud read=THY REIGN COME
As resul we no underst wat this mean,we oftn ask
G 2 let our plans,ideas,litl kingdms B advanc/furth
Times we liv identfy as=ME Generatin & this Bcuz ever thing base,focus individ RITES/PRIVILEGES
This basic selfish motiv man;Me 1st,everi secondary
But who shud B honor? Glorify by livs lived?
Us? Or God? & of corse it God
He no creat us 2 towr abuv Him in powr & glory;He creat that thru us,our livs,He wud B glorfied
Wat prayr say throut? Thy Nam,Thy King,Thy wil,
but as long continu seek self whim/desir,praying
THY go agin grain
G sent Js Xp estab Kingdm & 3 aspects of it
FIRST=The past=Mt. Ex 8:11=Includ Abe,Is,Jake;kingdm
includ them & othr saints G's hostry Js.
SECOND=Kingdm present=Luke 17-21=Kingdm within lif of
Blievr;it alredy cum in 1 respect
THIRD=Kingdm 2B futur seen by Scrip=10a=it ask 4,& it
anticipat arrivl & all tru Blievrs shud B anxios
await arrivl Js Xp 2 ovr thro present G this world,
& 2 establish perfec kingdm on erth
But mos import aspec of Kingdm is how concern us pers
No mattr how try avoid persnl,alway mus cum bak 2 it
Js cum aftr Jn Bap & both spk=Repent 4 kingdm Hvn
at hand=ea individ lk lif & do sumthin bout
This an act of wil & Mark 12 Scrib ask bout Comms
Js sed=Thou art not far from the Kingdom
Ment=U hav hed knowledg,& wat bout,but no hav hart kn
This how many us;kno SS anser Xpianty,but no Xp hart:
This wat we R actul pray wen ask=THY KINGDM CUM
We ask Js cum in2 harts,livs & tak residenc ther
We 2B convert=repent,turn around op direc 2ward G
Shud nevr pray=Thy K Cum,if refus let Xp reign harts

(Illus Tommy Tarrants)
This illus far 2 many Xpian ch 2day
We hav takn comitment Js Xp 2 litely & then expres
amaz livs not much dif unkodly peop C aroun us
But all can chang if wil 2 lk selvs this lite
repent,turn aroun & trul ask G, & mean it, Thy
Kingdom Come
Lk wat unkno writr say agin,& let us ask oursel
bout this
(Illus I cannot pray etc)
Can we honestly pray, Thy Kingdom Come,because it
truly is a part of our livs?

[illegible]

[illegible]

[illegible]

"Prayer: Whose Kingdom?"

Scripture & Text: Matthew 6:10a

As far, Jesus had told His followers ~~to pray~~ when praying to pray to God and He identiifes Him as, "Our Father."; He has added "Who art in heaven," to show definitely Who this is; then He added, "Hallowed be Thy name," indicating that God is Holy and set apart from ~~all~~ everything else. And now He adds to that prayer, "Thy kingdom come." Here are merely three words both in the English and in the Greek and yet we could not begin to cover it completely in dozens of sermons. The most we can do is to scratch the surface and let each person wrestle with its complete meaning.

When we begin to look at "The Kingdom" we must direct our thinking back to the Old Testament. King David was moved to build a Temple for God. But God would not permit him to do so because God said he was a man of blood. ~~But God did promise him that from his line would~~ In 2nd Samuel 7:12-13 we read, (Read). Here God is promising that a son would come from David's line who would reign rever. He would establish a kingdom which would never end. This is the promise of the Messiah which means "The anointed one." This was to be a King and this is exactly what Jesus was. ~~This~~ He was asked over and over again, "Are you the king which is to come?" To make this clearer to what God's plan may have been we can look at one of these words in Greek and have a better understanding of the entire phrase. The word which is translated "Kingdom," in the Greek is Basilea and it means "Rule," or, "Reign." Words often lose their true meaning in translation and it may well be that Jesus was saying we should pray, "Thy Reign come." Of course we can't be dertain of this, but it would make more sense since this is what we are looking toward.

As a result of not understanding this properly our prayers sometimes take on the aspect of asking God to let our plans, our ideas, our little kingdoms be advanced and furthered. The times in which we presently live have been identified by some as the "Me generation." This is because everything is being focused on individual"rights" and privileges. This is the basic selfish motivation of man, to take care of himself first, and everyone else is secondary.

But who should be honored and glorified by these lives which we live? Is it ? Or is it God? God of course is the answer. He didn't create us for us to tower above Him in power and glory. He created us so that through our lives He would be glorified. What does the prayer say throughout? Is it My name to be hallowed? Is it My kingdom come? Is it My will be done? Of course not. It is THY name, THY kingdom, THY will and so on. But as long as we continue to seek our own selfish whims and desires praying THY goes against the grain. God sent Jesus Christ to establish this kingdom which we are to pray for. But Jesus showed that there are three aspects of this Kingdom. First He showed that it embodies the past. In Matthew 8:11 we read, (Read this). He includes Abraham and Isaac and Jacob. The kingdom includes them and all of the other saints of God's history in Israel.

Then Jesus showed that the Kingdom is present. In Luke 17:21 we read, (read this). The kingdom is within the life of the believer. It has already come one respect.

Then Jesus showed that it is to be future as indicated by our brief Scripture this morning, the first part of the 10th verse. "Thy kingdom come," asking for it, and anticipating its arrival. All true believers should be anxiously awaiting the arrival of Jesus Christ to overthrow the present God of this world and to establish His (JESUS CHRIST'S) perfect kingdom on earth.

But the most important aspect of the "Kingdom" is that which should concern each of us personally. It always comes back to the personal level no matter how much we may wish to avoid this. The preaching of Jesus followed closely on the heels of John the Baptist. If you recall John the Baptist preached, "Repent, for the kingdom of heaven is at hand." Jesus came preaching, "Repent, for the kingdom of heaven is at hand." Both of them were speaking of the need for an individual to look at his life and to do something about it. That demands an act of our will. In Mark 12 there is an example given of a Scribe asking Jesus about the commandments. Because he is able to show an understanding of them, Jesus said to him, "Thou art not far from the kingdom." What He

was actually saying was, "You have the head knowledge of what this is all about, but you don't have the heart knowledge." This is how it is with many of us. We know the pat Sunday School answers to the questions of Christianity, but we don't have Christ reigning in our hearts. This is what we are actually praying when we pray, "Thy kingdom come." We are asking Jesus to come into our hearts and our lives and take up residence there. We are to be converted. This means we repent of what we once were and turn around and go in the opposite direction which would be toward God. We should never pray, "Thy kingdom come," if we are refusing to have Jesus Christ reign in our hearts.

(Illustration of Tommy Tarrants)

This is the illustration of far too many in the Christian Church today. We have taken the commitment to Jesus Christ far too lightly and then we express amazement that our lives are not much different from the ungodly people we see around us. But all of this can change if we are willing to look at ourselves in this light and then to repent of our present lives and begin to really ask God, "Thy kingdom come," and mean it.

Let us look at it from the personal viewpoint of our unknown author with his thought for this portion of the Lord's prayer, "I cannot say Thy kingdom come, if I am unwilling to give up my own sovereignty and accept the righteous reign of God."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Graduation Sunday June 6, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Meredith Hewis and Danny Mangel - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Fantasy on 'If Thou But Suffer God to Guide Thee'" Bruin

*Hymn No. 4 "God Who Made the Earth and Heaven"
*Ascription
*Exhortation
*Confession (In Unison) "Most Merciful Father, like the prodigal we come before thee to confess that we have sinned and are no longer worthy to be called thy children. Against thee we have rebelled. Yet in our distant land thou through thy Spirit doth say to us, "Come home." By that same Spirit make us clean, that we may stand before thee once again to affirm our sonship, through Christ Our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
Pastor: Blessed be the Lord God!
People: And blessed be His glorious Name Forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 466 "What a Friend We Have in Jesus"
Offering
Offertory "Thy Way, Not Mine, O Christ" Kindermann
*Doxology No. 382
Scripture Matthew 6:10b
Sermon: "Prayer: Whose Will?"
Prayer
Closing Hymn No. 314 "What a Day That Will Be"
Benediction
Choral Benediction
Postlude "Have Thine Own Way, Lord"

The Lovely Flowers on the Altar have been placed by Mrs. Ann Williams in loving memory of Husband "Woody"

Serving as Ushers today are *Charles Penar, Dan Bosko, Dave McMillin

We want to Congratulate our Seniors who are graduating this year. We wish you the Best in any direction that you might take. Those graduating that were reported to us are Danny Bosko, Amy Burns, Mary Dellen, Brian Kennedy - from Butler Area Senior High School. Dodi Kradel is graduating from Karns City High School.

CHURCH SCHOOL IS NOW STARTING AT 10:00 A.M. FOR THE SUMMER MONTHS.

Mr. & Mrs. Howard Bolam will greet the Congregation and Visitors at the door today.

Ann Williams and Dutch Bolam will be visiting the Hospital this week.

Our deepest Sympathy to Mrs. Von Maloney, Karen and Family in the recent loss of their Husband and Father. James Maloney.

Mrs. Lois Pennington has transferred her Letter back to St. Paul's.

Tues. - 6-8 - Aerobics
Wed. - Youth Fellowship
Thurs. - 6-9 - Aerobics

VACATION BIBLE SCHOOL STARTS 14-18 from 7-9 P.M. Open for Adults and children as well. Registration forms are available from Virginia Mangel, Pam Tait, or from the office.

June 27 - 11:00 A.M. Church in the Park. No church School that day. Rotary Shelter at Butler Memorial Park (large one in the back) will be available. Come and enjoy a day of fellowship. Please bring enough food to feed your family. Beverage and dessert will be provided by the Lay, Life, and Work Committee - Betty Carney, Chairman.

The attendance last Sunday was 174 with 9 Visitors.

If you would like to have Flowers for the Altar for the rest of the year - please fill in the Flower Chart

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Trust In The Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Prov. 3:5,6

[illegible] 10, 1997

[illegible] 16 & 15

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

HELEN

UNSPOKEN - ATKEN

JEAN - CRAER

"Prayer: Whose Will?"

Scrip & Text: Matthew 6:10b

Js add 2prayr & giv phras by phras wen takn out contex
caus concern;this Bcuz wen lk sep we C tru mean detail
pray 4yrs,yet did/duz hav mean 4us? or merely
p r use stop-gap measur 2end meets,spirtul occasins?
Js detrm hears 2B awar 2whom pray=Father
Fathr need 2B understud=who art heavn,halow B thy Name
prayee had 2hav sumthin 4which 2pray=Thy Kingdum Cum
Now cum 2enigma=Thy wil B dun;How determ this???
worl giv simpl anser=G reveal self thru Ch=folo Ch &
wil kno Wil of G;sumthin lik folo leadr
(Illus Calvin Coolidge & Vt. frends visit dinner)
This pted examp folo ldr can lead astray;G giv Ch,yes,
butmusB individ & constan striv 2liv livs acord G
want,not wat individs cong extol us 2do
G wil 4me,maynot B compl G wil 4U;simlar pts,but dif
Here dangr pray L's prayr as grp;musB takn individly
& kno G want us 2B awar His wil individly
2Bgin undrstan G wil,mus detrm wat G wil is,
Can U kno it? Can U determ individ wat it is?
Aposl P pt out Rom 12:1-2
vs 1=Say surendr self complet 2 G if want kno wil
mean=offr bods liv sacs 2Him,giv complet/totl no hold
vs 2a=Conform/transform=Metamorph=ex catpilr/butrfly
This mus hap 2Us,G want 4Us & purp in this is 2=
TRUV WAT IS GUD,ACEPTBL,PERF WIL OF GOD
But 2underst the determing of wil of G shud idea 2go
bout it:examps G lik=Coca-cola=paus refresh;insuranc
In Gud hands with Him;I say lik 3 A's=explain help
AsK-lern by knowledg/experence & gain by seek help,AsK
2 [illegible] G's wil 4 livs we must AsK
(Illus Xpian ask kis fiance,brothr anser,play God)
We admon Scrip 2 seek L,pray,pray no ceas & in this
seek G's wil 4livs
Canno do if no convers w/G;G desir reveal Self & if
AsK,AsK,AsK,ansers wil cum & wen do=ACCEPT=this 2nd
ACCEPT=(Illus man chang job & 3 thous chiks)
Mus set bout do G's wil & accpt wat wil is
Eph 6:10=mus expec G's wil no acord way of worl & pres
socity;if Bliev can do wil G & maintain all worldly
contacs,delud selvs;Js sed wen folo Him,sum no want
anythin do with us=but mean busnes 4 G,tak loss & AC(
ACKNOWLEDG=James 4:15=If L Wil=mean hav control livs
It His wil activ in me & ea day it=If L Willing &
lik add Amen everthin lif bring watever mayB
Do I ask Why G permit? Why this hapn etc? Norml & G
wil [illegible]ser;He want us 2kno thez hap eq us,& can use 4
His honr/glory;no mean He caus diseas,siknes,but can u
use as vehicle 2 bring us closr 2 Him

(Illus missinary,ilnes & oatmeal & then pay)
G kno wat we need
In mid wat may considr wors crisis cud evr B involv
G ther & we need ACKNOWLEDG that
G wil is wat mus not only pray 4 in I's prayr,bu
mus seek all our livs
(Illus I CANNOT SAY)
We mus ASK 4 it;we mus ACCEPT it;we mus ACKNOWLEDG it
G wil is not jus plan,or call 2 a plan, or a place
or evn a specil work
Wil of G is 2 follo Js Xp wherevr that may lead
As folo & R obedient 2 His wil,the revelatin of
wat we R 2do,& 2B wil cum 4th as He reveals it thru
His GUD & PERFECT & ACCEPTABLE WILL

ROM. 12:1-2

VS 1=HERE I I SAY MUS SURRNDR SELF COMPLETLY 2 GOD IF WE R
GO TO KNO HIS WILL
[illegible] AS SACRIFIC 2HIS [illegible] TOTLY/COMPLETLY GIV OURVS
OVR TO HIM
VS 2=&D CONFORM BUT B TRANSFORM
(BY L IN METAMORPHOSIS - TRANSFORM LIKE CATERPILLR 2 BUTRFLY)
[illegible]
VS 2B-ANS 2SUMRZT WAT G'S WILL IS FOR US INDIVIDLY
(THIS G IS LIK THIS OR THAT BUT YOUR [illegible])
G IS LIK COCA-COLA, [illegible]
G IS LIK IN DRAWG - YOU'RE IN OUR HANDS I/HIM.

I [illegible] WG IS LIK TH/THREE "A" - EXTL AUTO GRP - AC AUTO ACCEN

ASK=ONLY WAY 2FIND OUT TRUTH - WE MUS ASK
(WHAN YOU MAN PRAY BOUT HIS HANDS?)
ONLY WAY 2KNO WAT G DESIRE 4US IS TO ASK HIS WILL
WE MUS PRAY & IF NEEDB PRAY W/OUT CEAS AS P SAYS
& [illegible] AND CUMS & IT WILL, & HIS .....
ACCEPT=(THIS IS 2ND WAY)
(THE MAN GRAVE SORT, WHO CHECKS & PLANS THEM)
[illegible]
[illegible] & DO IT
[illegible] 2FO WILL OF G HE KNO THAT WILL BE GO CONFLIC W/WORLD
[illegible] MAY MEAN [illegible] W/GRN [illegible], SUM THINGS OF THIS WORL
[illegible]
[illegible]
TOTLY [illegible] THIS IS TH/THIRD WAY
[illegible] - [illegible] TH/LORD WILL"
THIS MEANS HE HAS CONTROL OF OUR LIVS
[illegible] HIS WILL IS OPERATIV IN OUR [illegible] & WILL 2LIV EA DAY SAYING
"IS THIS/THAT WILL OF GOD FOR ME"
IT IS LIK ALLOWING AN ANGEL 2SUPRT TH/LIF BRINGS WATEVR THAT MAYB

WHEN NATURE IS 2PROTTIN=WHY THIS HAPN? WHY DUS G PERMIT THIS/THAT
THIS GENERAL & G PRUNE MINE IF WE JUSTIN LIFE
BUT WAT WE REALY WANT IS FOR US 2KNO WHAT IN TH/MIDST
THEY THOSE HE IS THERE & CAN USE ANY PROB [illegible] HONOR/GLORY
IS [illegible] MEAN G CAUSES US [illegible]/IKNI, BUT HE CAN USE THEM AS A
VEHICLE 2BRING US CLOSE TO HIM
(LIFE IS ELEMENTARY, MY DEAR [illegible], BY MONEY & LIFE SPARED)
GO'S KNOWS WAT WE NEED & IN MIDST WAT WE MAY FEEL IS MOST DIRE
CIRCUMS HE IS THERE & WIL PROVID
GOD'S WIL IS WAT PRAY FOR IN THIS PRAYER JS TAUT, BUT WE MUS
ACTULY SEEK IT IN OUR LIVS
(ILLUS "YOU & TH/LORD PRAYER" ON WHY WIL B "HIS")
ASK - ACCEPT - ACKNOWLEDGE HIS WIL IS FOR US 2FOLLO JS XE THAT
HE MAY ----- -- (REAL ROMANS 12:2B)

"Prayer: Whose Will?"

Scripture & Text: Matthew 6:10b

Jesus adding to this pattern for prayer gives us phrase after phrase which when taken out of the context of the entire prayer cause some concern. All of us have prayed this prayer for years, time after time, and yet how often have we questioned what it really means. Or more importantly, did it, or does it have any meaning for us when we do pray it? Or is it merely the prayer we use as the stop-gap measure to close meetings and end a so called, "Spiritual time of coming together."

Jesus determined that His hearers were to be aware of to whom they were praying. That is the reason for saying "Our Father." Then the Father needed to be understood from the context that He was special and so Jesus added, "Who art in heaven, Hallowed be Thy Name." Then the "Prayee," had to have something in his "Prayer" for which to pray. Jesus added, "Thy kingdom come," which we found to be not so completely easy to understand. This is now followed by something which is equally an enigma and that is, "Thy will be done." How do we determine what is God's will?

According to the standard of the world, the answer is simple. Here is the formula: God has provided us with everything and down through history He has revealed the Church to be His guide for the lives of those who belong to Him. Thus, if we just follow what the Chruch tells us, or reveals to us then we will know the will of God. It is somewhat like playing "Follow the leader."

(Illustration of Calvin Coolidge, his friends from Vermont at dinner, and his putting his coffee on a saucer - for the cat).

This is a pointed example of how following the leader can lead us astray. God has given us the Church, yes, but we must be individuals in the Church and constantly strive to live our lives in accordance with what God wants, not what individuals within the organization extol us to do. At this point of knowing God's Will we become individualists because God's complete will for my life, is not exactly what He wants for your life. There are points of similarity, but His will for you, is not His complete will for anyone else. Here is the danger of praying the Lord's Prayer as a group. It merely becomes words, and nothing more. Each time we pray it, the words should

the purpose of making us aware of what God wants for us individually and that is w' we should pray it.

To begin to determine how we can understand God's will for our lives and that we can actually pray, "Thy will be done," we must have some understanding of what God's will is. Can we know it? Is there a way of determining what His will is for each of us individually? I believe there is and the Apostle Paul has pointed this out in many Scriptures. But one which tells us this is found in the 12th chapter of Romans verses 1 and 2.

(Read verse 1). Here Paul is saying that we must surrender ourselves completely to God if we are going to know His will. That means we think of offering up our very bodies as a sacrifice to Him. It means that totally, completely we give ourselves over to Him.

The next advice of Paul is that we are not in conformity to this world, but are transformed by the renewing of our minds. The Greek word for tranform, or transformation is, "Metamorphosis," and can be likened to a caterpillar who weaves a cocoon and is tranformed in that coccoon to emerge as a pretty butterfly. A metamorphosis or transformation has taken place. This is what must happen to us. We are to transformed into what God wants us to be. This must take place in the form of a dramatic change.

The purpose for all of is so that we may be able to "Prove what is that good, and acceptable, and perfect, will of God. But for us to understand the determining of the Will of God we should have an idea of how to go about it.

A few years ago all sorts of things were given to which God could be likened to. I had and probably still have in that mate which is my desk at home, a list of these things people had compared God to. A few of them were, "God is like coca-cola, He is the pause that refreshes; God is like life insurance, you're in good hands with Him," and so on. To that list I would add that God is like the three A's. Those who belong to the Three A's know that they may be out late at night and run out of gas, or have a flat tire and a call to the closest Three A station will produce help. Well God is like that and I submit that instead of the three A's standing to the American Automobile Association, they stand for

three words which may praduce a way of determining the will of God. Each of them begin with the letter "A."

The first word of the formula would be ~~thexword~~ "ASK." We know that in every aspect of life we only learn by knowledge and experience and much of this is gained by seeking help, by asking. questions. Knowing God's will for our lives is much the same way. We must ASK.

(Illustration of Christian young man praying about kissing his fiance)

We are admonished in Scripture to seek the Lord, to pray and to pray without ceasing. In all of this we are to be seeking what God's will is for our lives. We cannot do this if we have no conversations with God. God desires to reveal His will to us and if we are going to pray , "Thy will be done," we certainly must be serious enough about it to seek what that will is. We should Ask of God again and again and wait for Him to answer. When that answer, or those answers come, and they will, we must be willing to accept them. That is the second A, ACCEPT.

(Illustration of man changing jobs, raising chicks, and planting them)

We must set about to do God's will and accept what that will is. Paul tells us in Ephesians 6:10, (read this). ~~Thexwillxofxand~~ We can expect that the Will of God is not going to be according to the ways of the world and our present society. If we believe that we can do the will of God and still maintain all of the friends and all of the present relationships we may have, we are deluding ourselves. Jesus said that when we follow Him there are those who will want nothing to do with us. But if we really mean business for God, we will take those losses, we will Accept what He wants and forget what the world wants from us.

The third A is to ACKNOWLEDGE that will whatever it may be. James tells us in His letter the 4th chapter the 15th verse, (read this). <u>If the Lord will</u>, that is acknowledging that He has control of my life. It is His will which is operative in me and I am willing to live each day saying, "If the Lord will," so be it. It is like adding our Amen to everything which life brings whatever that

may be. Do you often question "Why did this happen," or "Why does God permit w and suffering, or disease," and so on? That's normal and God doesn't mind if you ask those questions. But what He wants is for each of us to know that even though these things exist and they happen to each of us, God can use them for His honor and His glory. It does not mean that God causes disease, or sickness, but He can use them as a vehicle to bring us closer to Him.
(Illustration of missionary and her illness, oatmeal, no money and saved her life)
God knows what we need. In the midst of what we may feel is the worst crisis we could ever be involved in, God is there and we need to acknowledge that.
God's will is what we must not only pray for in the Lord's prayer, but we must seek it for all of our lives. In our weekly look at "The Lord's Prayer and You," we read, "I cannot say Thy Will Be Done, if I am unwilling or resentful of having it in my life." We must ASK for it, we must ACCEPT it, and we must ACKNOWLEDGE it. God's will is not a call to a plan, or to a place, or even to a special w k. The will of God is for us to follow the Lord Jesus Christ. And as we follow and are obedient to His Will, the revelation of what we are to do and to be will come forth as He reveals it through His good and perfect, and acceptable will.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Second Sunday After Pentecost June 13, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Meredith Hewis, and Danny Mangel - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "In the Name Which Earth and Heaven" Klotz
*Hymn No. 318 "Come, Thou Fount of Every Blessing"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our Father, praise for the gift of thy Spirit. We ask for thy Spirit at the times when we are filled with doubt; when we are filled with hatred, when we are devoid of patience; when we show forth selfishness. In all circumstances which are contrary to thy will, send thy Spirit to help, to heal, and may we know thy forgiveness, through Christ, Amen."
*Kyrie
*Assurance of Pardon
*Praise
Pastor: Blessed be the Lord God!
People: And blessed be His glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 465 "Jesus, the Very Thought of Thee"
Offering
Offertory "A Miracle Happened to Me" Lange/Weisman
(Miss Alice Jean Snow, Soprano)
*Doxology No. 382
Solo: "I Asked The Lord" Lange/Duncan
(Miss Snow)
Scripture: Matthew 6:10c
Sermon "Prayer: Where?"
Prayer
Closing Hymn No. 71 "Faith is the Victory"
Benediction
Postlude "God, Who Madest Earth and Heaven"
Buxtehude

+ + + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar this morning are in Honor of Mr. & Mrs. Harvey Campbell's 55th Wedding Anniversary.

Serving as Ushers today are: *Dutch Bolam, Mary Lou Davis, Peg Nazaruk and Gloria Walker.

Mr. & Mrs. Charles Penar will greet the Congregation and Visitors this morning. OUT OUT

Hospitalized: Grace Riddle, Emma Schaeffer, Bernice Nicholas and Elsie Kornrumpf. Ed Weichey - Cleveland C.

Bob Dellen and Chet Stauffer will be visiting the Hospital this week.

Nursery will be provided today Robin Knauer and helper.

Confirmans please pick up your Envelopes in Narthex.

The attendance last Sunday was 168.

Monday - 7-9 - VACATION BIBLE SCHOOL BEGINS. Please register in the Office. Cookies for Vacation Bible School refreshment as well as fruits and vegetables (carrots, celery, oranges, apples) for snacks. Sign up in Narthex today if you can bring any of these.

Tues. - Friday - Vacation Bible School continues.

Rob and Cyndie Sybert's new address is:
Woodland Mobile Home Park, Lot #41 Mims Road
Hephzibah, Georgia 30815 Tele. (404) 592-4892

Coming up - June 27 - 11 :00 A.M. Church in the Park. There will be no Church School that day. Rotary Shelter (large one in the back) will be available in Butler Memorial Park. Come and enjoy a day of fellowship. Bring enough food to feed your family. Beverage and dessert will be provided by the Lay, Life, and Work Committee.

Wed. - Choir Rehearsal at 7:15 for anyone interested in singing for the morning worship service at the V.A. Hospital on June 20.

Miss Alice Jean Snow teaches Primary children at the Washington Elementary School (Moniteau School District), and she is a cousin of John and Sarah Snow of this Church. We are happy to welcome her this morning as our Soloist.

Billy Graham film "The Living Word" June 20 at 7:30P.M. at St. Mark's Lutheran Church

CLEAN UP THE G. TO
HAYRIDE, HOT DOGS ETC SUNDAY AFT. NEXT

JEAN
MABEL -

"Prayer: Where?"
Scrip & Text: Matthew 6:10c

vs 9,chap 6=2 thots,insted 3 as we brok dwn
I Bliev thots contain such import,need lk sep them
Sav instanc how much involv underst K of G
We no Bgin scratch surf 2 covr fuly,& last wk W B Du
& agin,Wil of G no covr 1 short serm & so hav sevr 1
thot & made 2 & Scrip,mesag is 2nd part this thot
Js sed=IN ERTH AS IT IS IN HVN,but mus add prefix=
THY WIL B DUN,IN ERTH AS IT IS IN HVN,complet meaning
Lk patern prayr note we R pray 4 sumthin=Ask,WHERE?
Where Take Place? Jus wat R praying 4?
As part of whol,mostly nothr phras=out contex it
complet thot & underst mor fuly wen apart reg prayr
Sed=wen pray=Thy W B Dun,specif ask G's W B acomplish
This sep & distinct reques=But wher 2B dun?
Js say 2places=Erth & Hvn
How can pray G's wil B Dun hvn? Can hones pray & [redacted]
expec G chang sumthin ther 4Us? Corse not. Why?
Who mak decisin ther? G duz! He permit man chang &
alter thing ther? Corse not!
G permit man hav ful sway worl,but no let tampr hvn
Stil His perf,complet domain & pur,spotles,undefil
(ex=Lucifr & angls rebel agin G,thro out=Isa 14:12ff)
Wat tak plac hvn? Neh 9:6=Levits prais G,ex=6b
This purp al thoz inhab hvn,this B our Joy sumday
Ps 103:20=angls prais G continuly
How amny wils in hvn? Only 1 & it G's Wil;His only
wen pray=Js no say=Thy Wil B Dun Hvn as in Erth,jus
op & Beuz G Wil no dun erth then,nor now & so mus
continu pray that G's Wil B Dun,erth lik hvn
But I Bliev hav deeper meaning that we evr thot
(Illus welthy Texn & bird 4 mothr birthday)
He had 1 purp 4 bird,she nothr & I Bliev Js had 2
purps 4us lk at this petitin
1st=vu pray G Wil erth=entir worl,planet liv on,
2nd Bliev mor import=lets lk Jer 18:1-4 (READ)
(Illus Jn McArthr=Patern Prayr=Pag 83,Phil Keeler)
G showed Jer vesl mar & potr mak nothr=vs 4
But G spok Jer=vs 5 & say=vs 6
(Read Keller & pottr quest=fingr bowl)
I Bliev part pray=G's Wil B Dun Erth=is 4 this ERTH,
our bodies;can we no C perhap main purp pray In ERTH?
Our want 2pray 4worl,but isnt purp lif get this ERTH
this body;this lif,propr relatship with God?
Serch lk self=(READ)
R U wil 2B merely fingr bowl,comon pc potry? Or R
we seek 2B fine pc china? Let us as pray truly B abl
2 pray=Thy Wil B Dun,in this pc Erth,so that U O
Father mayB abl 2 fashin it,as U fashin Ur W in Hvn

[illegible] 1[illegible]:1-[illegible] - ([illegible])

([illegible])

[illegible] IT

[illegible]

SAME [illegible]

[illegible] --- [illegible]

[illegible]

[illegible]

[illegible] FOR [illegible]

[illegible] THIXXXXF LIVING THIS LIFE, TO GET,

[illegible] THIS LIGHT IN A [illegible] GOD?

[illegible] (READ [illegible] PRAY

[illegible]

[illegible]

[illegible] DAILY [illegible],

[illegible] IN THE [illegible] OF [illegible], SO [illegible],

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 1[illegible]:1-[illegible]

TURN [illegible])

[illegible] :9-10; [illegible]

[illegible] 10 [illegible]

[illegible] I BLIEV [illegible]

[illegible] 10, [illegible] ([illegible] 10)

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] - [illegible] 14:12 ff

[illegible]

[illegible]

"Prayer: Where?"

Scripture & Text: Matthew 6:10c

The 10th verse of chapter 6 is actually two thoughts instead of three as we have broken it down. But I believe that the thoughts contained are of such import that we needed to look at them separately. We saw for instance how much is involved in striving to understand the Kingdom of God. We didn't even begin to scratch the surface on that one to cover it fully. Then last week we dealt with "Thy will be done." Again, the Will of God is something that we could not possibly cover in a one short sermon. We have severed one thought and made it two for clarification and our Scripture for this morning is the second part of this thought. Jesus said, "In earth as it is in heaven." But let us make that thought complete and add the prefix to it so that we read, "Thy will be done in earth as it is in heaven." In this manner we get the complete meaning.

As we look once again at this pattern for prayer we note that we are praying for something to happen. We must ask, "Where" is this to take place? Just what is it we are praying for? As a thought or idea located within the context of the Lord's Prayer it is just another phrase we repeat. But when we take it out of context we can see that it is a complete thought which we can understand more fully when we look at it apart from the total body of the prayer.

We had said that when we pray, "Thy will be done," we are specifically asking that God's will be accomplished in all things. This is a separate and distinct request. But "Where" do we ask that His will be done? The words Jesus added are, "In earth as it is in heaven." So we see then that there are two definite places where we are asking for God's will to take place. Now how can we pray that God's will may be done in heaven? Can we honestly pray that something may take place in heaven and God will change something in heaven for us? The answer is of course not. The reason is simple. Who is in control of heaven? God is! Who makes the decisions there? God does! Is He going to permit mere man to change and alter things there? Of course not.

God has permitted man to have almost full sway with the world in which we live, ' t He is not going to let man tamper with heaven. That is God's still perfect and complete domain which remains pure and clean and spotless, unpollutable by the thoughts and devices of man.

When God created the heavens and the earth He created angelic beings to serve and worship Him. Among them was a leader named Lucifer, who we are told was the most beautiful of the angels. He organized a following of angels and they sought to oppose God's plans and so God expelled them from heaven. We fin a part of this recorded in the book of Isaiah chapter 14:12 and following. This is the record of the one we call Satan. This is proof that God will not permit His abode to be tampered with. We should know something about God's heaven which perhaps we may never have thought about. We have said that God is in charge of it, but what takes place there? In the book of Nehemiah we read that after the wall was repaired, the Levites began to aise God. In the 9th chapter the 6th verse we read, (read this verse). We are given a clue here that "All the host of heaven worshipeth Thee." This is the purpose of any and all who inhabit heaven with God. This will be our joy someday to do likewise. David wrote in Psalm 105:20, "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." How many wills are there in heaven? Only one and it is THE will of God. So when we pray, Jesus didn't say, "Thy will be done in heaven as it is in earth." It was just the opposite because Jesus knew there was no doubt about God's will being done in heaven. But God's will was not being done in earth during Jesus' time, and it isn't being done in earth in our time. So the prayer remains a realistic asking that God's will may be done in earth as He has it done in heaven.

But I believe there is another deeper meaning to this petition than we ever really think about or see in it.

(Illustration of wealthy Texan and gift of bird for mother's birthday)

The man who purchased the bird, knew the purpose of that bird was to talk, but

his mother viewed that purpose in another way. I believe that Jesus had two purpose for us to look at in this petition. The first purpose I believe was to view the praying for God's will to be done in earth, that is, the entire world; the place here, this planet on which we reside. But I believe there is a more meaningful purpose as well.

If we look at the prophecy of Jeremiah, the 18th chapter we read that he was instructed to visit a potter. Beginning at the 1st verse we read, (read verses 1 through 4).

(Illustration of Philip Keller & story from book, "A Layman Looks At The Lord's Prayer," as read from MacArthur's, "Jesus' Pattern For Prayer.")

God showed Jeremiah that the vessel which was made was marred, and the potter made another vessel from it as verse 4 points out. Then God spoke to Jeremiah and said, (Read verse 6). "As the clay is in the potter's hand, so are ye in Mine hand," saith the Lord. When we pray "Thy will be done in earth," I believe a part of that is to ask for God's will to be done in this EARTH, which is our bodies. Can we not see that this is perhaps the main purpose for praying "In earth?" Sure we want to pray for the whole earth. But isn't it the purpose of living this life to get this "Earth" THIS BODY; THIS LIFE in a proper relationship with God? Our searching look at ourselves tells us, "I cannot say On earth as it is in heaven unless I am truly ready to give myself to His service here and now." Are we willing to merely be a finger bowl or common piece of pottery? Or are we seeking to be a fine piece of China. Let us as we pray, truly be able to pray, "Thy will be done, in this piece of earth, so that You O Father, may be able to fashion it as You fashion Your will in heaven."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Third Sunday After Pentecost June 20, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Chris Andrews, Valerie Hartley - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Lord Jesus Christ, Thou Living Bread" Buxtehude
*Hymn No. 9 "Teach Us What We Yet May Be"
*Ascription
*Exhortation
*Confession (In Unison) "Father, give us the spirit Your Son has promised us; to make us honest people again; to know and face the truth; to see ourselves and cease from laying our defections at your door; to see your only goodness in our desperate need for you. Forgive us through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 461 "Jesus, we just want to thank You"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "When In The Hour of Utmost Need" J.M. Bach
*Doxology 382
Baptism of Alicia Suzanne Link - Daughter of Mr. & Mrs. Dale Link.

Duet "I Am Praying for You" Sankey
Mrs. Nancy Dellen, Soprano and Mr. Lloyd Link, Tenor

Scripture: Matthew 6:11
Sermon: "PRAYER: OUR NEEDS"
Prayer
Closing Hymn No. 220 "I've Found a Friend, O Such a Friend"
Benediction
Postlude "I Need Jesus" Gabriel

+ + + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by Joe and Ray Isherwood to the "Glory of God"

Serving as Ushers today are *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.

Mrs. Ann Williams will be at the door this morning to greet the Congregation and Visitors.

Hospitalized: Elsie Kornrumph, Mrs. Bernice Nicholas. Mrs. Grace Riddle - Allegheny General Hosp. - Pitts. Mr. Edward Weichey - Cleveland Clinic.

Don Wogan and Dave McMillin will be visiting the Hospital this week.

We are happy to have Nancy Dellen and Lloyd Link as our "special" duet team this morning. They also sang at the V. A. Hospital for their 9:00 A.M. Service.

You are invited to attend the open church wedding ceremony of Lois Wogan and James Stokes to be observed Saturday, June 26 at 4:30 P.M. here at St. Paul's.

The attendance last Sunday was 168.

Next Sunday is Church in the Park. There will be no Sunday School next Sunday. Come and enjoy a day of fellowship at Butler Memorial Park (Rotary Shelter) Large one in the back of the park. Bring enough food to feed tour family. Beverage and dessert will be provided by the Lay, Life and Work Committee.

While you are enjoying your Summer don't forget the Church expense go on and on. The Church is always there when you need it and it needs you especially in the Summer months.

Billy Graham film will be shown at St. Mark's Lutheran Church today at 7:30 P.M. Free will offering will be taken.

Confirmation Class - don't forget to pick up your envelopes in the Narthex today.

Tues. - Aerobics from 6-8
Thurs. - Aerobics from 6-8

[illegible]

[illegible]

[illegible]

Cows sacred,evn ~~[illegible]~~ excretins

Kil cow wors caniblism,hav rest hom cows no longr giv milk,not old peopl, jus cows

cows eat 20% food supply India,eat enuf 4 sevn peop

1% food suply eat by mice,but no kil mice cud B kil relativ

Paganism caus deth vast hords peop India,elswher

Hinduism persn striv rise levl by levl 2 reach Nirvana

Cannot/donot help beggr Bcuz striv work way out of conditin & rise higher

Ther no regard human lif,each 1 lk out 4 self

2 thoz acknowl G as Sourc lif,& Substanc,He supply need

Ea day nu day 2 acknow this & that wat prayr is,

THIS DAY,OUR DAILY BREAD

Can we pray that,"Giv us this day our daily bread?"

Perhap shud remind self it shud B,

I CANNOT PRAY GIV US THIS DAY OUR DAILY BREAD WITHOUT EXPENDIN HONEST EFFORT FOR IT OR BY IGNORING THE GENUINE NEEDS OF MY FELLOWMAN

Let us truly acknow G as Sorce all things & seek His provision on a day by day basis

[illegible]

[illegible] XTIAN

[illegible]

[illegible]

[illegible] THIS DAY, OUR DAILY BREAD."

[illegible]

CAN WE PRAY [illegible] DAILY BREAD?"

[illegible]

LET US TRULY ACKNOW[illegible] G [illegible] ALL THINGS & SEEK HIS [illegible] DAY

EXODUS 16:1-3

LITTLE BIT OVER APPROX 1 MNTH

VS 1-X=THEY NO STOP BCIN SEETL/BILD ON WAY PPROM LAND
PLANTTIL, G WAS PROVID & THEY WER 2B DLIVRD ON HIM

VS 2-THEY ACTULY ANGRY W/GOD, BUT NO HAV NUEV CURS/PROBL IT HI
THEY CUR OF LORD & MOSES

VS 3-X AT HOW REMEMBR THEY LIVED
[illegible] IN THE DAY AFTR WAR, & THEY MISS THE TRUE,
IN ALONE CHOICE EXTRA FOOD

VS 4-BEG WORD TURN SKY & IN LIFEKINDNESS SED WHE JULY IN SPITE
OF THEIR ANGER/FRUSTRATIN

VS 5 IT TH/WORDY OF SUPPLY EVEN IN OUR DAY & AGE

(EXPLAIN: WORK,GET MONEY, BUY FUD PAKAGE/OPENED & BOIL OR COOK
FOR IT,AS HAV PROVIDED)

MANNA HAT SLD: MEN MOR PEOPL WER PUZZLED IT WAS EASIER TO KNO
TH/FOOD CAME FROM GOD
BUT EVEN IF BEAN MOR SLDY DOLLRS,GO TO STORE BUY
FOOD PROPLY/PACKGE IN PACTRY/SUPRMKT WE MAY NOT KNO
WHER IT ORIGNATES FROM

EVEN THO WE MAY NOT SEE IT,& EVN THO IT NOT PLACED DIRECTLY ON OUR
TABLE BY TH/HAND OF GOD IT STIL COME FROM HIM

A PRAY GIV US OUR DAILY BREAD IS ACKNOWLEDGE THAT
THE PRAY NO, NG, YOU R TH/SORC OF WHAT,N YOU NEED IN LIE,
MY FOOD,MY CLOTHING,EVERYTHING & IT SHOW A PRAYR OF THANK
BUT ALSO RECOGNIZE HIM AS TH/SOUR OF IT ALL

SO MOVE/ABOUT LAS ON THIS INFO - THEY 2GET WHEN MORN/THAT EVENI

(AS READ VS 13-14= (REAL THRU)

"Prayer: Our Needs"

Scripture & Text: Matthew 6:11

We now come to a portion of this Lord's Prayer which contains three petitions. The Prayer has thus far been one of acknowledging God and who He is; praying for His kingdom and His will; and now we come to the part where specific things are asked of Him. As we look at these three petitions we may wonder why Jesus put them in this specific order. It's rathercstrange that He would have us ask for physical needs before we ask for spiritual ones isn't it? But Dr. Lloyd Martin Jones suggests that it fulfilles the requirements of our lives. The first petition, "Give us this day our daily Bread," fulfills the requirement of the body. The second petition, "And forgive us our debts as we forgive our debtors," fulfills the requirement of the soul. And the third petition, "And lead us not into temptation," fulfilles the requirement of the spirit.

This morning we are going to look at the physical requirement to be fed. It is easy for us to understand the need to utter this prayer in the time of Jesus because there were many who lacked daily bread. The times and the conditions were radically different. In our well stocked and well fed society is it natural for us to pray, "Give us this day our daily bread?" It is true that many during the time when Jesus uttered these wrods were needy, and it is true that today things are altogether different. But is it true to say there was a need then to pray in that manner, but there is no need today? The answers to these questions are rather startling when we examine this petition closely. The Bible gives us a very vivid illustration of God answering a petition such as this many years before Jesus spoke these words. The illustration is found in the lives of the ancient Israelites as they were traveling to the Promised Land. Let us turn in the Bible to the 16th chapter of Exodus and look at this illustration.

The Israelites had been free of Egypt for approximately one month when this incident took place. This is where we pick the story up, verse 1 through verse 3 tells us, (read these verses). They were not in a position to stop and begin to settle into the land, because they had to reach the promised land first.

So they were dependent completely upon the providence of God. But at this point they were lashing out in anger at Moses and Aaron. Actually, they were rebelling against God, but they didn't have the nerve to shout and curse at Him. But God heard their cry and we read of His lovingkindness to them in spite of their anger and frustration. In verses 4 and 5 we read, (read these). We see from this that God is the source of food. He knew of their need and He was going to provide for it. God is the source of the supply. Even in our day of well stocked shelves and pantries in our homes we need to acknowledge that all of it comes from Him. We don't think of it in this light because we work at some trade or occupation, get paid for that work, take part of that money and buy the food necessary to feed ourselves and our families and it has been our efforts which have produced all of this. Someone has said that when more people were farmers it was easier to know that the food came from God. But when we became more dity dwellers going to a store to buy the food and knowing the food was processed and produced in factories tends to make us forget where it originates from. Even though we may not grow it, and even though it is not directly placed on our tables by the hand of God, it still comes from Him. When we pray, "Give us this day our daily bread," we are acknowledgin that, "God, you are the giver of my life, my food, my clothing, everything," and it becomes a prayer of thanks at this point because we recognize Him as the source of it all.

But there is another element to this which God also dramatically proved to these Israelites. Moses and Aaron passed on the information to the people which had been given them by God. They were going to get bread in the morning and meat in the evening. This was the promise from God. So we read in the 13th and 14th verse, (read these). In the 15th verse we read they questioned what it was, (Read this). The name"Manna" means simply that. "What's this?" For 40 years they were supplied with "What's This?" and they ate it and lived. Moses gave the instructions as we read in verse 16, (read this). But the miraculous thing about this is what verses 17 and 18 tell us: (read these). They each had

enough food for themselves and their families. If they gathered a little more than an Omer, in the end it was just the right amount. They couldn't stand in the field with a scale or a measuring device to get the exact amount. An Omer was about 7 pints. So if a fellow took 7½ or 7¼ pints, in the end God made it just ~~righ~~ the right amount.

But as usual there were those who refused to do what they were supposed to do and we are told this in verses 19 and 20, (read these). But God even made special provision for them because of the Sabbath and we read of this in the 22nd through the 26th verses, (read these). God proved to them that He could and would give them just the right amount needed. No more, no less. It was their "Daily bread." This is what God wants us to pray for and this is what He promises. It isn't more than we can possibly use, it is"enough for today." But we can see the bountiful blessing of God when we can see that He has made it possible for us to ~~xxxx~~ store food in cans and boxes, or refrigerators and freezers. This is more than "Our daily bread," and we should be thankful and grateful for that.

But as we look at God's provision we also see that there are those in the world who do not have enough to eat and there are famines and imbalances of food in the world. How can we explain this? We should understand that there are conditions which prevail which cause these things. In the 37th Psalm, David gives us a good picture of this. In the 3rd verse we are told, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." If you are one who believes and you seek to be righteous, you will be fed. There are promises to the trighteous and the promise for the unrighteous is judgement. The 18th and 19th verses tell us this, (read them). David states in the 25th through the 27th verses, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil and do good; and dwell forevermore."

The problems and conditions in the world are not caused because the world cannot produce enough food. Indira Ghandi has said, "There is enough resource

in India to feed that nation entirely and then export two-thirds of all that it produces." Only 15% of the harvestable land of the world is being farmed and only half of that every year. The problem is not lack of resources, it is not too many people, it is a spiritual issue. Psalm 33:18 tells us, "Behold, the eye of the Lord is upon those that fear Him, upon them that hope in His mercy, to deliver their soul from death, and to keep them alive in famine." God has met the needs of people in supernatural ways. But usually He meets the needs of His people through other people. In our nation not everyone is a Christian. But because of our Christian roots we seek to feed even those who are not Christian and they receive blessing because of Christians. In India for instance Hinduism is the main religion and of the 660 million people there, 15 million die each year. Is this caused because of lack of food? No. They have as many as 330 million deities. Everyone has his own. The supreme one goes by 3 names Vishnu, Brahma, or Siva and under them comes an abundance of gods personified in the cows. The cows are supposedly incarnations of the gods. They are then the center of worship. Everything which comes from a cow is sacre including its excretions. To a Hindu, to kill a cow is worse than canibalism. Cows eat 20% of the food supply in India. They have rest homes for cows who no longer can give milk, Not for old folks, just cows. And cows eat enough for seven people. 15% of the food supply is eaten by mice AND RATS and you can't kill mice AND RATS because you might be killing a relative.

What is causing death of vast hordes of people in India is not lack of food, it is paganism. Hinduism is a person striving to work from one level to another until finally Nirvana is reached. You cannot and do not help a beggar because each person is supposedly working their way out of their condition. There is no regard for human life. So it is paganism which is causing their problem and this is true of many parts of the world. To those who acknowledge God as the source of life and substance, He supplies their needs. Each day is a new day to acknowledge this and that's what the prayer is, "This day, our daily bread." Can we pray, "Give us this day our daily bread?" Our search within our hearts

(ILLUSTRATION WIDOW, GROCER, BROKEN SCALE & "DAILY BREAD")

should be ~~ax~~ "I cannot ~~pray~~ say Give us this day our daily bread without ex-
-rding honest effort for it or by ignoring the genuine needs of my fellowmen."
Let us truly acknowledge God as our source of all things and seek His providence on a day by day basis.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Church in the Park June 27, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist

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ORDER OF WORSHIP - 11:00 A.M.

Prelude
*Ascription
*Hymn No. 31 (Favorite Hymns) "Trust and Obey"
*Call to Worship:

Pastor: Great is the Lord and greatly to be praised in the city of our God.

PPeople: I was glad when they said unto me, Let us go into the house of the Lord.

All: Blessed are they that dwell in Thy house they will still be praising Thee.

*Invocation
Hymn No. 18 "Pass Me Not, O Gentle Saviour"
Morning Prayers
Announcements
Offering
__Offertory 'The Green Cathedral" Hahn
Scripture: Matthew 6:12, 14, 15
Sermon: "Prayer: Our Pardon"
Prayer
*Hymn No. 26 "Amazing Grace"
*Benediction
*Postlude "There Is a Church in the Wild Wood"

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Serving as Ushers today are *Richard Mangel, Don Kingsley, Art Carney and Gary Penor.

Virginia Mangel and Marlene Riemer will be visiting the Hospital this week.

Tues. - 6-8 - Aerobics
Wed. - Youth Fellowship
Thurs. - 6-8 - Aerobics

Prayer: Our Pardon
Scrip: Mt. 6:12, 14-15

Now cum subj this patern Js giv 4 prayr which caus
pr s 4 aver1 & has do with 4givnes
Tod wk garl spk 2me bout kno G's 4givnes
I Bliev all us tak bakward glanc in livs which caus
us 2remem pas sins,but if rest secur in L kno H 4giv
th sins & remem nomor
but if no kno this hav gnaw feels of gilt which rob
us of joy shud B ours
Med sc invest many ills thot caus by gilt
Hd lrg Br hosp say=Cud dismis ½patints 2morow if cud
B assur of forgivnes
This sad in lite wat G has dun & can do thoz livs
2examps of Scrip shar hopfuly help as wrestl with
YOUR DEBTS
1st K Dav,fal sin,teribl sin=adultry,murder
writ is 51 ask 4 forgivnes;Dav luv G,Bliev,redeem
vs11=G presenc stil with Dav also H Sp,& he knu it
He ask G nevr lv,desrt
vs 12=knu G no tak salv,ask agin mite hav Joy 2B
found that relatship
Dav giv examp wat necesary 4 that=confes sin,repent,
receiv forgivnes that sin/sins & with forgivnes hav
Joy B free weight gilt of sin
2kno 4givnes of G & continu wory bout pas sins is 2
mak G a liar;He say=wil 4giv,remem no mor,& shud Bl
(Illus elderly man,accident,gilty,judge pay fine)
This viv illus wat G dun 4 ea us thru Js Xp
We st gilty B4 G;gilty sin/wrong;G judg gilty;but
get off bench,pay penalty thru Bod/Blud Js Xp
But mor 2 Forgiv us our debts;mus add=as we 4giv deb
ks G's 4givnes conditinal,it no mean we get sav
or get salv Bcuz we 4giv sum1 Bcuz we can no 4giv
any1 if we not Xpian;How can do ritous act/unrit nat
so Js add=vss 14-15
Incidental=dif tween debts/trespas=mater formalty
Trespas mor clasic way say debts;Mtmor in line Jew
peopl not only ment owe mony,but repponsbilty
ther4 go much deepr than jus obligatin
vss 14-15 reiterat vs 12 & 4 Blievr,but warn unbliev
Mt 18=gud exampl:vs 21=Pet & specif quest/lenient
vs 22=Js amend
vss 23-24=talent=1 thousan dolar & serv scoundrl Bcu
owe king 10 milion(pre-inflatin)gamble debts probly
vss 25-27=4givn ask,receiv & return=vss 28-30
vs 31-35=no get away with=Who King? God! serv? US!
Pt parbl hav do unsav,but discips ther 2 & demons
huge debt we owe 2 G & He has 4givn thru shed blud
Js Xp ea us personaly

MT 6

with 4givnes,we in tumn need 2B 4giv 2 all who owe
us a debt
(Illus blak girl & 4giv skul kids)
R we wil 2 do this?
Evn if peop no let us seek 4givnes, we can still
pray 2 G for 4givnes for them & us
Can U & I pray this part of Js pattern 4 prayer?
Or mus we say=(I cannot say etc, etc,)

[illegible]

ALSO KNW G'S H. SP RESTD W/HIM, & HE ASKS THAT TH/SPIRITS

[illegible]

[illegible] 19

VS 21-[illegible] TIMES IN [illegible] 7 TIMES

VS 22=[illegible] HE HAS [illegible] ALL BY [illegible] 70 X 7 = 490 TIMES
[illegible] BEFORE 4GIV [illegible] THAT [illegible]??

[illegible] THEN GIVES A PARABL BGIN AT VS 23

VS 23-24-PAYMNT WORTH BOUT 10,000 DOLLARS
[illegible] KING BOUT 10 MILLIN (THE STAGGE PART WAT THAT MONY GUD
[illegible] / [illegible] AT DUV 2DAY)
2NAMT WHI A LEPR HE LOOR WAS GAMBL W/KINGS MONY

VS 25KING TAKS AGAIN 2GET HIS MONY BAK
VS 26-27-GIVS REG 4GIVNES & RECEIV IT

THEN LE WAT [illegible] DUV - VSS 28-30
[illegible] 4GIVNES, BUT [illegible] - 4GIV THOS WO [illegible] HIM

VS 31-[illegible] KING [illegible] WAY W/IT

[illegible] KING THIS PARBLS? ----- IT IS GOD
XXX [illegible] HE TH/SERVANT IS ----- IT IS [illegible]

[illegible] THOS WO HAD [illegible] AVD, BUT THO-OSCIPS [illegible]
TH/[illegible] WAS 4TIVE
[illegible] PARBL WHCH THATS HOW [illegible]
[illegible] 4GIVE [illegible]
BE [illegible] /4GIVE [illegible] 23 4[illegible]
[illegible]

[illegible] PAY)
B [illegible] 2US
[illegible] WE ALL NOT [illegible] 2US [illegible] ASK THSE 4GIVNES,
BUT [illegible] CAN PAY 4THEM & EXPLAIN [illegible] 2 GO.

([illegible] WCH S TH/LIS PLAYS PART OF 4GIV [illegible]/T BIB:)

[illegible] SOMEW HERE NO OLK 2GIVENE BCUZ HOLD GRUDG - [illegible]
THAT PERSN OUT & ASK 4GIVNES.
MAYB CHRCH NO 2UM OH SCUZ SHUTH U OLD/DUM, NEED GO C THAT
[illegible] & ASK 4GIVNES

VS 35 LET THIS DAY GO BEV ALTR [illegible] BOUT 4GIVING/4GIVNES, & LET
OLD [illegible] / [illegible] / [illegible] AT
OUR L [illegible] 2U [illegible]

[illegible] OUR HEARTS AT [illegible] (AND [illegible] PLACES THE
[illegible]
[illegible] 2GO [illegible] ON [illegible]

"Prayer:Our Pardon"

Scripture: Matthew 6:12, 14-15

We now come to a subject in this pattern Jesus has given us for prayer which causes problems for everyone. It has to do with forgiveness. Just this past week a young lady was asking me about knowing God's forgiveness. I believe that all of us take backward glances in our lives which cause us to remember past sins. If we rest secure in the Lord we know that He has forgiven those sins and remembers them no more. But if we don't know that complete forgiveness which He not only has provided, but assures us of, then we have gnawing feelings of guilt which can rob us of the joy that can and should be ours. Medical science is today investigating many illnesses from thexstandpoint that they are induced by guilt. ~~One~~ The head of a large British hospital has said, "I could dismiss half of my patients tomorrow if they could be assured of forgiveness." This is sad when we can know and experience forgiveness because God has provided it.

There are two examples from Scripture I would like to share ~~with~~ this morning that hopefully will help us as we wrestle with this phrase, "Forgive us our debts as we forgive our debtors."

The first example concerns King David. He had fallen into sin, terrible sin. He had committed adultery and then had committed murder. David was inspired to write what we know as the 51st Psalm in which he asks forgiveness. David believed in God, he loved God, he had received redemption from God and in the 11th verse we read, "Cast me not away from Thy presence; and take not Thy Holy Spirit from me." God's presence was still with David and he knew this and so was ~~God's Holy Spirit~~ God's Holy Spirit. What he was asking was that God would never desert him or leave him. In the 12th verse he says, "Restore unto me the joy of Thy salvation." He knew that God hadn't taken ~~that~~ salvation away from him. He was asking that he might again know the joy that is to be found in that relationship. David ~~had~~ has given us the example of what is necessary and that is to confess sin, to be repentent and because of this to receive the forgiveness of that sin or sins and along with the forgiveness have the joy of being free

from the weight and the guilt of sin. To know the forgiveness of God and then to continue to worry about past sins is to make God a liar. God says that He will forgive and remember those sins no more and this is what He wants us to experience and to believe.

(Illustration of elderly man, judged guilty, and judge paying fine)

This is a vivid illustration of exactly what God has done for each of us through Jesus Christ. We stand guilty before God. Guilty of sin and wrong doing. God judges us guilty, but then He gets off the bench and paid the penalty for sin through the body and blood of Jesus Christ.

So we ask God to "Forgive us our debts," but there is more to it. We must add, "As we forgive our debtors." This makes God's forgiveness conditional. It doesn't mean that we get saved, or get salvation because we forgive someone. We actually cannot begin to forgive anyone ~~before~~ if we are not a Christian. How can we ~~forgive~~ do a righteous act before we have a righteous nature? So to make this clear Jesus added to this phrase the thought that is found in the 14th and 15th verses, (read them). Incidentally, the difference between "debts" and "trespasses" is a matter of formality. Trespasses is ~~more~~ a more classical way of saying "debts." Matthew who was more on line with the common Jewish people and the word "debt" not only meant the owing of money, but it meant also "Responsibility." Therefore, it goes much deeper than just an obligation. Verses 14 and 15 are ~~being~~ a re-iteration of verse 12, and are for believers, but also are to serve as a ~~an~~ warning to unbelievers. A good example of this is to be found in the 18th chapter of Matthew. Jesus gives an illustration of this very thing. Peter came to Jesus and asked Him a specific question about forgiveness as we read in verse 21, (read this). He probably had a specific case in mind. Peter probably thought he was being very lenient by offering to forgive 7 times. But Jesus amends this, (read vs 22).

Then He begins by relating an interesting story, in the 23rd verse, (read verses 23 and 24). A talent was roughly worth about a thousand dollars. So on this basis the servant was a real scoundrel for he owed the king approximately

ten million dollars. The debt is more staggering when we understand the buy-
ing power of that 10 million in those days as compared to our day. In all
probability to amass such a debt a man would have had to be gambling with the
money. The point of the story is the enormity of his debt.
For this debt the king began to take action as verse 25 points out, (read this).
But the servant begs forgiveness, (read verses 26 and 27), and receives it.
But now we see what that servant does in return to someone else, (read verses
28-30). But he doesn't get away with it as we read the remaining verses of this
chapter, (read verses 31-35).
Who is the king in this parable? It is God. And who guess who the servant is?
It is all of us. A part of this parable has to do with the unsaved in Jesus'
audience that day. But His disciples were there as well and the message was
also for them. It demonstrates the huge debt that we owe to God, and He has
forgiven that through the shed blood of Jesus Christ for each of us personally.
But with the forgiveness we in turn need to be forgiving to any and all who
owe us a debt.
(Illustration of little black girl praying for her school tormentors each day).
Are we willing to do this. Sometimes people will not speak to us to even
let us explain that we are forgiving. But we can speak to God and ask His for-
giveness through prayer. Can we say I can pray this part of Jesus' pattern for
prayer? Or must we say, "I cannot pray forgive us our debts as we forgive our
debtors. If I continue to harbor a grudge against anyone."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Independence Day July 4, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Beth Hartley and Amy Vargo - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Prelude on an American (Jacob Kimball) Hymn"
*Hymn No. 682 "This is my song"
*Ascription
*Exhortation
*Confession (In Unison) "O God, the Creator and Preserver of all mankind, we implore thy mercy in behalf of all classes and conditions of men, that it may please thee to visit them with thy most compassionate help, according to their manifold necessities and wants. Especially do we beseech thee to have pity upon all widows and orphans; upon all prisoners and captives; upon all sick and dying persons; upon all such as are persecuted for righteousness sake. Enable them to look unto thee O most merciful Father, and to call upon thy Name, that they may find thee a present Saviour in their affliction and distress. And let it please thee to deliver them, and raise them up in due time, giving them patience under all their sufferings, the rich comfort of thy grace here below, and eternal rest with thee in heaven; through our Lord Jesus Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 695 "My Country, 'Tis of Thee"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray

Prayer
Offering
Offertory "The Lord's Prayer" Isensee
(Mr. Cunningham, baritone)
*Doxology 382
Scripture Matthew 6:13
Sermon: "PRAYER: OUR PROTECTION AND PRAISE"
Prayer
Closing Hymn No. 692 "Battle Hymn of the Republic"
Benediction
Postlude "Ayre for the Trumpet on Two American Hymns" Frischmann

+ + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Jenny Nchech and Beverly in memory of "Loved Ones"
Serving as Ushers today are *Charles Penar, Dan Bosko, Don Wogan and Dave McMillin"
Mr. & Mrs. Richard Mangel will greet the Visitors and Congregation at the door this morning.
Nursery will be provided today

Pamela Tait and Diana Hollefreund will be visiting the Hospital this week.
Tonight and Wednesday - Youth Fellowship
Tuesday - 6-8 - Aerobics
Wednesday - 7:00 - Council meeting TOM HALLEFREUND
Thurs. - 6-8 - Aerobics
Hospitalized: Mrs. Grace Riddle - Allegheny General - Pittsburgh. Mrs. Emma Schaeffer - BCMH. BOB WILKENHAUER
July 18 and 25 is open for Memorial Flowers

+ + + + +

I look for miracles ev'ry day
And I meet them all along the way
You, too, may find them most anywhere
When seed is planted in humble prayer.
His grace is sufficient to bring you thru
Believe His Word and what He can do!
With faith in God thru each trying hour
Hold fast to His Hand and feel His Power.
I cried unto Him my Friend Divine
The blessings came down and Heaven was mine!
Events took place to prove His great power.
Trust Him, dear friends, ev'ry day, ev'ry hour!

Prayer: Our Protection And Praise
Scripture: Matthew 6:13

Hav now travl thru Discip Pr,actul patern 4 Þ which
Js say 2 we cal P's ..
Lk phras/phras now cut 2 conclus & actul 2 parts
1st part spk our protectin & it in 2 parts;2nd= Prais
Fir. Js dilema=vs 12a-Rd Jam 1:13 & this bros Js & is
contradict Js?
then Jam 1:2=this now paradox=1han say no temp by G,
othr han we 2 rejoic temptatins Which is? Can riteous
G such al Pathr tempt us,bring temptatin?
Js ask cup B remov,yet went thru & 4 Joy endur cros
So jus wat we pray 4?
We pray Bcuz recogniz we siners & we liv fallen worl
& we pray=L delivr me from all thez things
We seek G's protectin & Temptatin shud B=TRIAL,TEST
It word use sevrl time & mean dif thing dif times
Worl aroun us faling & continu colaps ea day,but dksi
worl is spititul & man turn from G & evil man contriv
beset us ea day & it from this need protectin
But not only outsid temptatins,but dangr from within
Ea us kno wher strong,& may not kno weakneses,may
kno but no admit,sweep undr rug & 4get bout them
Instanc-May @ bros strugl sumthin no prob 4us & we no
underst why prob 4 him
I say-wen think we stan tak heed lest we fall
Our bros prob may not B ours,but we may hav prob no
othr has & givn rite circumstanc/optunty may sucumb
& so need pray=Lead Us Not Into Temptatin
(Illus breach grt wall china)
Only protectin from temptatin any kind is God
Dt writ is 73:25-26=he recogniz own str cud do nothir
b with G had all help & protectin he need
Second part=Delivr from evil=recogniz liv fal worl,
can fal within,but also fal victim Satan & in esenc
pray-Delivr us from Evil 1
We pray delivr from temptatins & from tempter
No mean nevr hav trial/tempts,but G use thoz 2 str
1 Cor 10:13=G nevr let hav mor than can bear,way out
provid & strenthen us thur it
Js clos pr with Doxology:Bib scholars say prob nevr
did & copyist add it
sum manuscrip hav sum don't & argumen Jew nevr clos
pr negativ note
Whethr U Bliev Js sed or no,I kno ther & choos Bliev
Js sed it
It sum up this grt pr & giv me outlin 2 which I can
lk 2 any & all prayrs,
2 me it not jus stopgap prayr 2 plug in at Bgin/clos
meeting;or prayr 2B utter folo serm & let peop kno
time 2 go home

2 me prul Js use Dox cum from Or
K Dav short B4 deth assembl peop Is 2gethr Jerusalem
Gav final word concern son Sol
tol provisin made 4 Hous of God
Then gav thanksgiv B4 all peopl)
1 Chronicles 29:10-Read
Doxology folo vss 11-13-Read)
This clos Dav lif & reign & I Bliev Js chos end Fr
in this manner
Wat duz I's Fr mean 2us?
We shud B abl pray las portin as wel as all of it
Or perhap need questin 2 say,I cannot say-etc,etc.
All that we need is availbl 2us this prayr
We acknowledg G 1st,then asrib 2 Him wat riffully
His;then ask 4 help,then I raise Him

)

"Prayer: Our Protection And Praise"

Scripture: Matthew 6:13

. have now traveled through the Diciples Prayer, the actual pattern for prayer which Jesus gave and which we call the Lord's Prayer. Phrase by phrase we have looked at the content of what Jesus was trying to say. We now come to the conclusion which is contained in this 13th verse of the 6th chapter. Actually it is ~~xxx~~ in two parts. The first part speaking of "Our Protection," and the second part speaking of "Our Praise.

As we look at the first part of this last petition we immediately see a dilemma. We read, "Lead us not into temptation." But in James chapter 1, verse 13, we read, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, ~~xxxxxx~~ neither tempteth He any man." This is the brother of Jesus speaking and what he is saying seems to contradict what Jesus had said. But then we read also in James chapter 1, verse 2, "My brethren, count it all joy when ye fall into divers temptations." This creates not only a problem, but a paradox. On one hand he says we are not tempted by God and on the other he says we are to rejoice in temptations. Which is it? Can a righteous God such as Our Father honestly tempt us and bring temptations into our lives? When we look at the example of Jesus we see that He asked to have His cup removed from Him when He knew that He had to suffer and die. Yet He went through thatctest and we read"He endured the cross for the joy that was set before Him." So just what is it we are praying for?

We are praying this because we are to recognize that we are sinners and we live in a fallen world and we are actually praying, "Lord, deliver me from all of these things." We are seeking God's Protection at this point. The word "Temptation" should be translated "Trial." It means a test. It is a word that is used several times in the Scriptures and each time it does not mean exactly the same thing. The world around us is falling and continuing to collapse each day. But the darkest world is found in the spiritual realm. Here man is turned completely away from God and the evil that man can contrive is much of what besets each of us everyday. It is this that we are asking God's Protection from. We not only realize that the outside world can

and does bring temptations, but there is also the danger of the temptations which come from within. Each of us know fairly well what we are strong on but sometimes we may not be so aware of what our weaknesses are. We may know them, but we want to sweep them under the rug and forget about them. For instance, we may see a brother struggling with a problem which we know we do not have and we cannot understand how he can have that temptation since it is so easy for us to avoid it. Paul admonishes us that when we think we are standing to take heed lest we fall. The temptation or trial our brother may have may never bother us at all, but we may have a temptation or trial which is no problem to some other people. Each of us has weaknesses and given the right opportunity and the right circumstances we may succumb to that weakness and this why we pray, "Lead us not into Temptation."

(Illustration of breach of Great Wall of China)

The only Protection we can have from Temptation of any kind is from God. King David wrote in the 73rd Psalm, verses 25 and 26, (read this). He recognized that in his own strength he could do nothing, but with God he had all of the help and Protection he needed.

But as in the other petitions, this one has a second part to it also. We ask of God, "Lead us not into temptation," but we also ask, "But deliver us from evil." We recognize that living in a fallen world, we can fall victim not only to its Temptations but we can fall victim to the ruler of this world Satan. So in essence we are asking, "But deliver us from the evil one." Our prayer at this point is to be kept from temptations and from the tempter. But it doesn't mean that we will never go through Temptations or Trials. But what we should also note is that God will use those Trials to strengthen us and let us grow through those trials. The Apostle Paul speaking about this very thing assured the people of the church in Corinth, and we find this in 1 Cor. 10:13, (Read this). God will never let us bear more than we can possibly bear. God will always provide the way out. We must trsut God to do that and accept the trials which come our way as a further strengthening of our faith.

And now Jesus closes this Pattern of Prayer with what amounts to a Doxology. Biblical scholars have pointed out with evidence that Jesus probably never said this part of the prayer. It is quite possible that a later copyist added the words. Some manuscripts have it and some don't. The argument in favor of Jesus saying this is that the Jews would never have closed a prayer on a negative note.

But whether you want to believe it was originally given by Jesus or not, makes no difference to me. All that I know is that I see it there, I believe that Jesus probably said it, and it has meaning for me. It sums up all of this great prayer and it gives me an outline to which I can look for any and all of my prayers. To me it is not just a stopgap prayer to plug in at the beginning or the close of a meeting. Or a prayer to be uttered following the sermon to let everyone know it is now that time of the morning to go home.

To me the proof of Jesus useing this doxology comes from the Old Testament. King David, shortly before he died, had the people of Israel asembled together in Jerusalem. At that time he gave them his final words concerning his son Solomon as his successor. He told them of the provisions he had made for the House of the Lord. Then he gave thanksgiving to God before all the people. We read this in 1 Chronicles 29:starting at verse 10, (read this).

Then he begins a doxology as found in verses 11, followed by 12 and 13, (read these). This closed David's life and reign and I believe that Jesus chose to close His prayer in this manner.

What does the Lord's Prayer mean to us? We should be able to pray this last part as honestly as we should the other portions. Or perhaps we need to question it and say that we cannot say, (remaining quotes from illustration).

All that we need is available to us in this prayer. We acknowledge God first then we ask for His help, and then we ascribe to Him what is rightfully His, our Praise.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday After Pentecost July 11, 1982
The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Organist
Beth Hartley and Amy Vargo - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Invocation" Mendelssohn
*Hymn No. 360 "You servants of God, your Master proclaim"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our Father, praise for the gift of thy Spirit. We ask for thy Spirit at the times when we are filled with doubt; when we are filled with hatred; when we are devoid of patience; when we show forth selfishness. In all circumstances which are contrary to thy will, send thy Spirit to help, to heal, and may we know thy forgiveness, through Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Hymn No. 476 "More Love to Thee, O Christ"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Prayer" Beeethoven
*Doxology No. 382
Baptism: Matthew John Vensel - Son of John Frederick and Marjorie Leith Watterson Vensel
Scripture Matthew 6:16-18
Sermon: "KINGDOM LIVING: GOD OR MAN?"
Prayer
Closing Hymn No. 452 "Living for Jesus"
Benediction
Postlude "Trumpet Voluntary" Purcell

+ + + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Ruth Davies in loving memory of her Sister - June Davies.
Serving as Ushers today are: *Virginia Mangel, Barbara Vargo, Nancy Dellen and Karen Link.
Elder and Mrs. Robert Dellen will greet the Congregation and Visitors at the door this morning.
Nursery will be provided this morning
Hospitalized: Robert Wickenhagen, Emma Schaeffer, Val Jean Nicholas and Dorothy Stewart. - BCMH
Howard Bolam - West Penn Hospital

Attendance last Sunday was 114.
Tuesday - 6-8 - Aerobics
Wed. - Youth Fellowship
Thursday - 6-8 - Aerobics
Rob Vinroe and William Pflugh will be visiting the Hospital this week.
August 8, 15,22 and 29 are open for Flowers for the Altar. Should you want to have the Memorial Flowers fill in the chart in the Narthex or let Bea know.

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The way to peace with God is like wearing an easy yoke and bearing a light burden because Jesus Christ carried the load--the whole load of our sins and their just deserts. We contribute nothing to the forgiveness of our sins or to the inheritance of eternal life. Salvation is God's outright gift. He asks only that we accept it by faith. Thhis is not to say that grace is cheap, that we are going to heaven on a free ride, for our reconciliation with God cost Jesus Christ His life.
There are awards of grace for walking in Jesus' footsteps and for scaling the steep, rugged mountain with Him. You have a glorious view. You cannot help but admire the grandeur of the way on which Christ is leading you. To follow Jesus is to take the high road.

"Kingdom Living: Fasting"
Scrip: Mt. 6:16-18; Text: Mt. 6:18b

thi blok Scrip Js cum 3rd pt involv K Liv;Bgin chap
Bgan pt 3 basic=Riteous actins=Alms,Pray=now fast
Ad emark 4givnes,stres import & now ritul observs
vs 16a=Hypos=Actors & this wat Phars,foloers do
Jew Law 1fast=D of Atone=Yom Kippur,Gr day,The Day
Lev 16:29-34=fast dawn,disting wh/blk thred,til sunset
no eat,drink,entertain,buy,sel,nothing
then evolv2 othr fasts=Purim=delivr tim Q Esther,
& fal Jeru 586 BC 2 Nebuchadnezzar
Then Phars say observ 2 fast wkly=Mon,& Thurs,& this
Bcuz Moses ascend/descend Mt. Sinai
Js no agin fast,jus how Hypos,actors observ
First=sad countenance,peopl C & kno Fast by looks
16b=color fac,white,ash heds,clothes disaray,gloomy,
dwncast,mubl self & men C & kno fast
16c=Reward,giv by men/God;man of yr etc,from men/God
Vs 17=anoint,no soap lik 2day=oliv oil wash hair,remov
ahs,dirt,clean;wash fac no apear 2 fast=this gist
vs 18=third tim Js say=F secret/reward open
first with alms;then prayr;now fast,Js try impres
hearers liv Xpian lif not sho piety so peopl can lk
& say=My isn't riteous
We lk Jew Js time & say=My wernt sup zealus impres
peop riteous livs?
Yet 2day many us act same way,no dif;forms,rituls in
wors servs examps=sum say cert postur 2 pray,othrs
cert form L's Sup only;othrs cert bldg worship only
But wat duz G want from us wen cum 2wat He want us 2B:
Isa 58:1=tel Isa 2spk
vs 2=Bgin relat how they bin acting;vs spk 4malism
their worshp atain,but only outward show
vs 3a=equat wat dun & ask G why not bles thru it?
vss 3b-4=G tel their worshp has bin affect them;they
involv biker,fite within worshp & sanctury & no plea:
G at all;duznt strik familir cord 2 read ancient peop
B4 their G,& kno modrn conutrpart act exact same?
vs 5=G questin wat realy want from them,& wat hav rece
vss 6-7=tel wat He expect from them & from us as well
This exact wat Js striv 2 tel follors
(Illus facing the music)
entir them Serm Mt is that=Fac Music;We R 2examin our
livs as liv daily & striv compar 2complet patern as
giv by Js this sermon=How R we measur up?
R we wil 2chang,or wil B everth as usul Bcuz refus?
(Illus Make Me like Joe)=R we wil 2 Bcum Joe's our
livs,so peop C wat do/say/liv & cum closr L Bcuz us?
Or R only interest outward sho atend Ch & nevr B alt
or chang by anythin do/say/hear ther? Word Js stil
ours lik 2crowd,Hilsid Gal,sun,2M Yr ago=Vs 18

"Kingdom Living: Fasting"

Scripture: Matthew 6:16-18

Text: Matthew 6:18b, "And thy Father, which seeth in secret, shall reward thee openly."

In this block of Scripture Jesus comes to the third point involved in Kingdom Living. If you will recall, at the beginning of this chapter He began by ~~speaking~~ pointing out that Jesus was giving the basics for righteous living. This we said was divided into three sections. There was first righteous actions. Jesus identified this as the giving of alms, and the outward show displayed by those who sought the praise of men. The second section had to do with prayer and we have just completed that by an indepth look at the Lord's Prayer. Now we come to another righteous action and this has to do with fasting. Jesus began this particular teaching ~~by~~ immediately following some added remarks about forgiveness. He had been giving the pattern for prayer with the ~~Six~~ Disciples prayer which included asking for and giving of forgiveness. Then He added additional words about forgiveness stressing the importance of it. And it is interesting to note that immediately following that He begins to speak of the ritualistic obeservance practiced by some people.

He stated, "Moreover when ye fast, be not as the hypocrites, of a sad countenance." Jesus is not condemning fasting at this point, He is merely condemning the manner of doing it. The word "Hypocrite" in Greek means, "An actor, someone who is acting out, or playing a role." This is exactly what the Pharisees were doing. In the original Jewish Law there was to be only one day set aside for fasting in the ~~in~~ entire year. That day was the day of Atonement. ~~It was on that day~~ In our society today ~~we call it~~ this is called, "Yom Kippur," which means, "The Day," or, "The Great Day." This is observed ~~in~~ around the beginning of October. This is given in Scripture in the Old Testament book of Leviticus chapter 16, verses 29 through 34, (read this). The fast lasted from dawn, ~~from this one day~~ when it was light enough to distinguish ~~the~~ a white thread from a black one, until sunset. There was to be no eating or drinking, no entertainment, nothing was to be done. From this one observance of fasting

it evolved that the Jews were required to fast on two other occasions. The next c ervance was the day before Purim which was the feast to celebrate the deliverance of the Jews during the time of Queen Esther. The third fast was to commemorate the fall of Jerusalem to King Nebuchadnezzar in 586 B.C. So now there were three fasts to be observed. But then certain Jews who wanted to be more pious, in particular the Pharisees, decided that weekly fasts were the thing to be doing. So they began to fast on Monday and Thursday of each week. The reason being, this is when Moses Ascended and descended Mt. Sinai. This is the state of affairs regarding fasting which was prevalent in Jesus' time. He wasn't against fasting, He was merel against the form and ritualism it had taken. He was speaking mostly against the Pharisees and their followers, the actors, or hypocrites and He gives the reasons for speaking against them. First, He said they were of a sad countenance. They deliberately looked sad and forlorn, so people knew they were solemnly serving not eating and drinking that particular day. Then He said, "For they disfigure their faces, that they appear unto men to fast." They would color their faces with some sort of white powder or paint so that they stood out in a crowd. And this is where they were to be found, in the crowd. Where the people were the thickest, that is where the Pharisees were to be seen wandering about, with ashes on their heads, their clothes disarranged, their faces whitened, looking sad and downcast, mumbling to themselves, and it was all to be seen by men. Jesus added to His comments, "Verily I say unto you, they have their reward." If you recall when we first started this chapter we told what this saying meant, and that was man receives either of two rewards. One is from God and the other is from man. If a man sets out to win the "Man of the year" award, or some other public notariety, he may well receive it, But that is only a reward from man, it is not from God. We are eithered honored by God, or by man, and we"get the reward we seek,"is what Jesus is saying.
Now Jesus gives directions for fasting and He says, "But thou, when thou fastest, anoint thine head, and wash thy face." In those days soap and water were

not as plentiful for bathing as we have today. The means of washing the hair was accomplished by applying olive oil to it and this is what Jesus ~~ix~~ meant by "Anointing" the head. The oil ~~xxxxxxxxxxx~~ clean the hair when rubbed in and wiped off, and would remove ashes if the person had been in mourning, and it would not give the outward show the person was fasting. And if the face was washed clean, with no paint or whitened appearance, no one would know that person was fasting. This is the gist of this verse.

And this is exactly what Jesus is saying as He continues and we read in the 18th verse, "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret shall reward thee openly." Here is the third time that Jesus reiterates, "Thy Father which seeth in secret shall reward thee openly." He said it first about the giving of alms, then He said it about prayer, and now He says it about fasting. Jesus was trying to impress upon His hearers that the living of the Christian life is not a show of piety so that everyone ~~xxxxx~~ knows you are doing this and they can say, "Did you see Mr. So and So, my isn't he a righteous man." We can look at the Jews of Jesus time and shake our heads and say, My weren't they super zealous in trying to impress people with their righteous lives? When in actuality many of us today are acting in the same manner. The observance of Lent is a good example of what the Christian Church has done along these lines. Our forms and rituals in worship services are other examples. There are those who believe that a certain posture must be attained in order to pray effectively; others believe there is only one way you can ~~xxx~~ partake of the Lord's Supper; still others believe that only worship in a recognized sanctuary is true worship, and the list goes on and on.

But what does God really want from us when it comes to being what He wants us to be? God answered ~~xxx~~ His people and we find this in the 58th chapter of the book of the prophecy of Isaiah. Turn to that chapter and let's see what God said. He tells Isaiah to speak, verse 1, (read this). Then He begins to relate how they have been acting, verse 2, (read this). This verse speaks of

the formalism their worship had attained, but it was not true worship, it was m elyxxxxxx an outward show. They even got to the place where they equated what they had done, and asked God why they weren't blessed through it, verse 3a, (read this). But God tells them how their worship has been affecting them, verse 3b-4, (read this). They were involved in bickering and fighting within their worship and sanctuary and it wasn't pleasing to God at all. Doesn't it strike familiar chords to read of an ancient people before their God and to know their modern counterparts are acting exactly the same?

God then goes on to question what He really wanted from them and what He received xxxxxx instead, verse 5, (read this).

And then He tells them what He expected from them, and what He expects from us as well, verses 6-7, (read them).

This is exactly what Jesus was striving to teach His followers.

(Illustration of "Facing the music")

The entire theme of this Sermon on the Mount is just that: to face the music. For us to examine our lives as we are living them daily and strive to compare them to the complete pattern as given to us by Jesus in this sermon. How are we measuring up? Are we willing to change, or will it be everything as usual because we refuse to do what God wants us to do?

(Illustration of "Make me like Joe)

Are we willing to become "Joe's" in our lives, so that people will see what we do and say and how we live and come closer to the Lord because of us? Or are we only interested in the outward show of attending church and never being altered or changed by anything we do or say xxxxx or hear there? The words of Jesus are ours today just as they were to a group of people standing xxxxx or seated in the sun on a hillside in Galilee 2000 years ago. "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

ST PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventh Sunday After Pentecost July 18, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Brian Hollefreund and Julee Vargo - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude
*Hymn No. 341 "Come, Thou Almighty King"
*Ascription
*Exhortation
*Confession (In Unison) "O God, who hast brought us into this fellowship with one another through thy Son Jesus Christ; let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us strength as we need it in our times of turmoil and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 469 "Higher Ground
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory
*Doxology 382
Scripture Matthew 6:19-24
Sermon: "KINGDOM LIVING: GOD OR MAN?"
Prayer
Closing Hymn No. 636 "The Light of the World is Jesus"
Benediction
Postlude

+ + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. William Johnston and Family in memory of Mr. Harry Peters "Father" of Mrs. Johnston.

Serving as Ushers today are *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.

Mr. & Mrs. Mike Nazaruk will greet the Congregation and Visitors at the door this morning.

Nursery will be provided today by Mary Dellen

MONDAY - 7:00 P.M. - BUDGET AND FINANCE COMMITTEE MEET.

Hospitalized: Mr. Howard Bolam - West Penn Hospital; Mr. Ed Weichey - Cleveland Clinic; Mrs. Rebecca Shearer and Mrs. Emogene Massey - BCMH, Bob Wickenhage

Debby Melton and Karen Link will be visiting the Hospital this week.

The attendance last Sunday was 147

Tuesday - 6-8 - Aerobics
Wed. - Youth Fellowship
Thurs. - 6-8 - Aerobics

Mr. Gottleb Kradel would like to thank the Congregation for their Prayers, Visits and Cards. He would like to thank Rev. Link for all his visits and Prayers

The month of August is mostly open - fill in the Flower chart in the Narthex if you would like to have memorial flowers for anytime in August.

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"There's a sweet old story translated for man,
But writ in the long, long ago,
The Gospel according to Mark, Luke and John,
Of Christ and His mission below.

You are writing each day a letter to men
Take care that the writing is true;
'Tis the only gospel some men will read,
That gospel according to you."

Kingdom Living: God Or Man?"
Scrip: Mt. 6:19-24; Text: Mt. 6:21

Js laid grndwrk 4 wat cal=K. Living & His words hav
bin givn 4 Blievrs,4 thoz who R part His Kingdom
Now go detail concern luv folor eithr has 4 God,or
4 things of man
Blo Scrip lik many othrs contain welth materil;
2underst completly need underst G's creatin of man
Wen ask Wat Grtst Coman=Js say=Thou shalt luv the L
thy G with all thy hart,all thy soul,& all thy mind
Priorty ordr thez thins not necesarly how G want
Lern Scrip man creat imag of G=hav His atribs,likne
1thing man givn=Mind,& mind functin clos 2 G
Ex=Adam/Eve kno G walk garden,this Bcuz=liknes of G
Man fal,with fal mind no longr maj infl man life
Wat tuk precedenc? It was hart & this wat Js say so
man underst wat say=Luv G,all hart,all soul,all mind
UC,hart tuk 1st plac & replac mind G want hav 4prior
This Blok Scrip Js covr 3 areas=Hart,Mind,Will
vss 19-21=Why Js say this? Bcuz mind nudg by hart
man govrn by desirs=Js sed out hart cum murdr,adultr
& all mannr evil & G no want this 1st 4 man
G gav mind think thru,2reasn,2considr consequenc
but man chang thru fal & let hart rul decisins,so Js
say=let hart rul mak preps Byon this lif=4whr treas
is etc=no spk jus mony,welth,posesins all kind
UR treas mayB=wif,child,hous,car,anythin preced G
vss 22-23=Spk term mind;thru Ey record much do
P spk Twinkl Ey=Explain scientis & brain=butterfly
This wat Js say=Lamp bod is Ey,thru Ey get gud actin,
gud idea,& then livs ful lite;& revers=evil etc vs 23
Vs 24=nothr darknes & this darknes of Will
P suit posesins=materilism,& this lead way from G
Ther peop quot Godly thing,kno languag,may atend wor
go thru motins,hav form Gliness,but actul liv 2 livs
Ex=2 Kings 17:24-41
vs 24=Cities Sam inhabit Asyrins not Isites
vss 25-26=Lny no had G & this why this happen
vss 27-28=resolv situatin,But wat end result????
Vss 40-41=knu G,wat had do,but stil hav othr g's too
No wiling 2 let go this pt
(Illus farmer,2 cows,G's cow died)=humrous,but man
Hear bad time,mony scarc & wher peop economiz? on G!
No continu try G & C wil continu bles gud/bad time
This pruv G tak 2nd plac livs thez peopl & this Bcu
sin part livs
our harts hav drken minds so canno reasn thru wat G
desir of us & as resul Bgin liv 4 thing this worl in
pref ovr G
no mattr how many ~~xxxxx~~ possessins may hav,nevr
complet satfy,& seek mor 2bring satis which nevr cum

Insted,push G furthr & furthr away from us & treas
laid up this lif
Mus remem wil cum day wen ea mus depart this lf
Everthin gain,amas,strugl 2 acumulat lef Bhind-
& lik welthy man Lk 6 ariv etern & realiz no treas
ther Bcuz no striv hav acumlat ther G's eternty

Wat we luv is show by wat do with it
If luv thing this lif wil B show by complet atentio
to thoz things
& if luv G & R seek His wil,wil B show dedic 2 Him
This day,2day,wher do we hav 2 say our treas is?
Wil it B fnd here on erth?
Or is it await arivl eternty Bcuz we sent on ahed?
Js sed= FOR WHER UR TREASUR IS, THER WIL UR HART B
ALSO

"Kingdom Living: God Or Man?"

Scripture: Matthew 6:19-24; Text: Matthew 6:21

Jesus has laid the groundwork for what we could call "Kingdom Living." His words have been given for believers, for those who are a part of His Kingdom. He now goes into more detail concerning the love that a follower either has for God, or for the things of man. This block of Scripture like so many others contains a wealth of information which could be gleaned by many sermons. It is actually somewhat of an injustice to confine this section of Scripture to just one general message.

Perhaps to understand this completely we need to understand God's creation of man. ~~We learn from Scripture that man was created with a body, a soul, and a spirit~~ When Jesus was asked what the greatest commandment was, He answered "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," Matthew 22:37. The ~~order~~ priority of order of these things is not really the way God originally intended them to be. We learn from Scripture that man was created in the image of God. This means that within man are some of God's attributes, or some of His likeness. The one thing man was given was a mind, ~~to~~ and with that mind he could function close to God. If you recall the life of Adam and Eve in the garden, they were able to discern God's presence and it is explained they heard "God walking in the garden." This awareness could only come about by having a likeness of God. But man fell and with that fall the mind was not the major influence in man's life. ~~and the mind was~~ What was it now that took precedence over the mind? It was the heart. This is the order in which Jesus related the love man should have for God in a manner in which man could understand what He was saying. He said, "Thou shalt love the Lord thy God with all thy heart, then with=all thy soul, and then with, all thy mind." You see, the heart took over first place in man's life and replaced the mind which God wanted us to have as our first priority.

Now in this block of Scripture Jesus covers these three areas and in the order in which they appear, we see them as, "Heart, Mind, and Will." First we read, (read verses 19 through 21). Now why does Jesus say this? As we said the

mind has been nudged out of position by the heart. Man is verned by his desires. Jesus said that out of the heart come murders, and adultery, and all manner of evil." This isn't what God first wanted from man. God gave man a mind to think things through;to reason; to consider the consequences. But man has changed this through his fall to a matter of desiring something and letting his heart rule his decision. So Jesus is actually saying in these three verses, Let your heart rule in such a way that you are making preparations beyond this life instead of just being materialistic in this life." His words have deep meaning. "For where your treasure is, there will your heart be also." He isn't speaking of just wealth and money. He is speaking of possessions of all kinds. That treasure may be a member of the family, your wife, or your husband; one of your children; a pet; your house; your car; anything actually that takes precedence over the complete living of this life for God. That is what Jesus is saying about treasure.

But then He goes on to speak in terms of the mind. We read of this in verses 22 through 23, (read these). It is through the eye that we record much of what we do. The eye is the organ through which the first thoughts and ideas originate and then our minds give the result or action of those looks. In Scripture Paul speaks of the "Twinkling of an eye." Do you know what a twinkling of an eye is? It is the precise moment when the eye registers something which it sees. It is faster than the snap of a finger, but at the precise moment that the eye registers something, just that fast, the brain takes that information and registers a response to the body in numerous ways. For instance you may look and see a pretty butterfly floating through the air. At the exact instant that you see the butterfly, the eye relays this to the brain, and the brain in turn relays this to your intellect and you may exclaim, "How beaitiful that butterfly is." Yet, your mind was giving out that information long before you expressed it. This is what Jesus was saying about the "lamp of the body," being the eye. If through our eyes we are getting good

actions, good ideas, then our lives will be full of light. But if we get nothin t evil through the eye, we shall be full of darkness, (6:23). In John chap- 3, verse 19 is saying to us, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This is the darkness of the mind.

But there is also in this another darkness and Jesus points this out in the 24th verse, (read this). What He is talking about here is the darkness of the will We are made aware here that the pursuit of possessions is materialism and materialism turns a person away from God. But there are people who can quote Godly things, they know the language, they may attend worship and go through the motions and have a form of godliness, but they are striving to live two lives. A good example of this is found in the Old Testament in 2nd Kings, chapter 17, verses 24-41. Verse 24 tells us, (read this). These cities of Samaria were being populated by Assyrians and not by Israelites. Then we read in verses and 26, (read these). They knew enough that they didn't have the God the Israelites had while living there. So they resolved the situation in this manner as pointed out in verses 27 and 28, (read these). But what was the end result? Verses 40 and 41 tell us, (read these). We can see from this that they knew about God, they knew what they had to do, yet they still continued holding on to their other gods as well. They weren't willing to let go at that point.

(Illustration of farmer and one cow for them and one for God; God's cow died)

We may find this humorous, but isn't this the way of mankind. We hear of times being bad, money being scarce and all sorts of scary things. And where is it that people economize? On the things of God. Instead of letting God prove that He will provide even in bad times and continue giving to Him what was given before, the normal reaction is to cut the contributions to God so we can pay for our other things. Man proves by this that God takes second place instead of being number one.

All of this is because of sin being a part of each of our lives. Our hearts

have darkened our minds so that we cannot reason through what God desires of us. A ' as a result we begin to live for the things of this world in preference over God. No matter how many possessions we may have, they never completely satisfy and we seek more and more to bring that satisfaction which never actually comes. Instead, it pushes God further and further away from us and our treasures are laid up for this life.

But we must remember that there will come a day when we each must depart from this life. Everything that we have gained, or amassed, or struggled to accumulate, will be left behind. And then like the wealthy man in Luke 6, we arrive in eternity and realize there is no treasure there, because we didn't strive to have it accumulate in God's eternal kingdom. What we love is shown by what we do with it. If we love the things of this life it will be shown by by our complete attention to those things. And if we love God and are seeking His will, it will be shown by our dedication to Him. This day, where do we _ve to say our treasure is? Will it be found here on earth? Or is it awaiting our arrival in eternity because we have been sending it on ahead? Jesus said, "For where your treasure is, there will be your heart also."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighth Sunday After Pentecost July 25, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director

Brian Hollefreund and Julee Vargo, Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Thanks Be to Thee" Handel (Miss LaDonna Linamen, trumpet)
*Hymn No. 338 "We sing the greatness of our God"
*Ascription
*Exhortation
Confession (In Unison) "We offer unto thee our Father, praise for the gift of thy Spirit. We ask for thy Spirit at the times with hatred; when we are devoid of patience; when we show forth selfishness. In all circumstances which are contrary to thy will, send thy Spirit to help, to heal, and may we know thy forgiveness, through Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 432 "Softly and tenderly"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Savior, Like a Shepherd Lead Us" (Miss Linamen, soloist) - Bradbury
*Doxology 382
Scripture Matthew 6:25-30
Sermon: "Kingdom Living: Anxiety"
Closing Hymn No. 96 "I know who holds tomorrow"

Benediction
Postlude "Allegro" from Concerto for Organ - Handel

+ + + + + + + + *Congregation Standing + + + + + + + + +

The Lovely Flowers on the Altar this morning have been placed by Mrs. Phyllis Tait and Family in loving memory of Robert Tait.
Serving as Ushers today are: *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.
Mr. & Mrs. Harry Fry will greet the Congregation and Visitors at the door this morning.
Nursery will be provided today
Returning as our Guest soloist is Miss LaDonna Linamen. We are very glad that she could share in this summer service this morning.
Hospitalized: Mr. Ed Weichey - Cleveland Clinic. Home
Robert Wickenhagen - BCMH
Don Kennedy and Ray Covert will be visiting the Hospital this week.
Tonight - Youth Fellowship
Tuesday - Aerobics - 6-8
Thurs. - Aerobics - 6-8
The Flower Chart is open August 22, Sept. 5 and 19th. Please fill them in in the Narthex if you would like to have any of these Sundays.

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No matter what others are doing my friend,
Or what they are leaving undone.
God's counting on you to keep on with the job
'Til the very last battle is won.

He's counting on you to be faithful;
He's counting on you to be true.
Yes, others may work, or others may shirk,
But remember --God's counting on you.

+ + + + +

It will soon be soup time again. We are in need of string beans. Call Lois Stokes (282-1032) or Ann Williams (287-1430) if you have extra beans for the soup.

"Kingdom Living: Anxiety"
Scrip: Mt. 6:25-30; Text: Mt. 6:25a

(Illus automatic plane nothing can go wrong)
(Il s Why things go wrong)
Wen spk anx all kno 1 form or nothr
Js el awar this livs peop spk 2;knu cert portin
cau ratrac lif,& pres survivl caus many scratch,
claw 4 materil thing 2 exclusin of G
Scrip this morn add 2 las wk & start say=25a
Tak no thot=Be not anxios;say shud B no anx lif Bliv:
Vs 25b=3 esentils lif=food/drink/cloth;no recomend
disregard,but pt lif mor than thez things
vs 26=spk birds;list thing contrast man,but surviv
They only creat thing of G,& mus pt Js spk 2 Blievrs
Say=Ur Hvnly Father=Blievr only/unblievr not Father
vs 27=Cubit=18inch;how many peop want add? (short 1's
This mean add 2 lif;no can do,G has timetabl 4 ea 1
Med Scienc say do,but compar hart surgry=1liv/1dy
He spk food,lifspan & now nothr concern
vss 28-30=Lily Js spk=Scarlet Anemones profus hil fal
1day bloom,nex ded;clay ovn quik,hot heat dry grass,
flowers
So G feed bird no work,man unabl add 2 lif,lily
giv buty,serv as fuel,sho G concern 4 children
Evn assur by Js G care 4 own every circum stil Bcum
anx bout 2morro ea face
Js clos words=Shal He not much mor cloth U, O ye of
littl faith
& this wat caus anxios moments;anx=littl faith
lk at circums & seem insurmountbl Bcuz lk thru world
eyes & worry,fret,Bcum anxios
& ovrlk Bcuz no lk in faith=G wil provid,sustain
his own
(Illus providentilly late)
How do U vu this? "My wat loss,how pay replace?
Or respons="Thank G He lk aftr own that circumstanc"
2nd respns wat shudB & wat G want hav
Apos Philil 4:6-7=READ
midst al thing lif,giv thank 2 God 4 that time,& His
peace wil strengthn U in that time
(Illus 4give me wen I whine)
Wat R we whine about wen shud B thank G our probs,
concerns so smal compar 2 othrs?
Lets remem insted words Js wen Bcum anxios,fil anx,
THERFOR I SAY UNTO U,TAK NO THOT FOR UR LIF, Bcuz
as He sed, Ur hvnly Father knos Ur evry need & will
take care of it.

"Kingdom Living: Anxiety"

Scripture: Matthew 6:25-30

Text: Matthew 6:25a, "Therefore, I say unto you, take no thought for your life."

(Illustration of automatic plane, pilot, landing devices etc)

(Illustration of "Why things go wrong")

When we speak of anxiety, we can say we all know it in one form or another. Jesus was well aware of this in the lives of the people He was speaking to. He knew that a certain portion of them were caught up in the rat race of living and the press of survival caused many of them to scratch and claw for the material things of life to the exclusion of God. Our Scripture this morning is somewhat of an addition to that of last week. He begins by stating, "Therefore, I say unto you, take no thought for your life," and then He goes on to add those things of life for which no thought should be taken. (Read vs 25, the remainder). Here are the 3 essentials of life. Food, drink, and clothing. He is not advocating a complete disregard for these things, He is just pointing out that life is much, much more than just these material things. The phrase, "Take no thought," actually is better interpreted, "Be no anxious," and many of the newer versions have just that. Jesus was saying that there shouldn't be anxiety in the life of the believer and then He gives some illustrations of what He is striving to point out.

First, He speaks of birds in the 26th verse, (read this). Listed here are the things they do not do as contrasted to man and yet they survive. But the contrast is not between what they don't have to do but what they are as compared to man. Birds and other creatures ~~only know~~ are only created things of God. But man knows God as more than His creator. Once again we must point out that Jesus is speaking only to believers. Notice He says, "Your heavenly Father," This is the relationship that exists only between those who are actual believers and God. God is their Father and theirs only. To the unbelievers, the unsaved, He is only a God of wrath and ultimate destruction. But for the believer there is th t unique relationship of Father and Child. This is the difference between believers and created creatures.

From the illustration of speaking of creatures, Jesus gives another illustration in the 27th verse. (Read this). A cubit was eighteen inches. The measurement here is not one of adding to height. How many people are concerned about adding eighteen inches to their height? (only short people of course). The measurement here is that of adding to the length of one's life. We simply cannot do it. God has a time limit set for each of us and we cannot add to it but we can shorten it by abusing the physical bodies God has given us. Medical science is claiming to increase the lifespan. But how do we account for two people let's say, going through the same heart operation and one survives and the other dies? God's plan and timing is the answer. So Jesus is pointing out that all of our anxious moments of life will not increase the length of our lives one small cubit.

He has talked of food and lifespan and now Jesus speaks of another concern as verses 28 through 30 tell us, (read these). The lilies Jesus was speaking of were probably the Scarlet Anemones which bloomed profusely on the Palestinian hills in the summer. One day they would be in full bloom and the next they were dead. Clay ovens were used to bake and cook in. ~~xxxx~~ Dried grass and flowers were used as a fuel to heat the ovens quickly since this material gave off a very hot fire. It burned quickly and heated the oven quickly and so what was once a beautiful flower, became nothing more than fuel for the fire. The point Jesus was making in all of this was that if God showed a concern for the birds so that they were fed without working for that food; and if man is unable to add time to his life; and if the very flowers of the field were used to show first beauty and then serve as a means to cook meals with; doesn't all of this show the concern God has for His children?

But even with the assurance by Jesus that God will care for His own in every circumstance we still have that tendency to become anxious about the tomorrows we each face. Jesus ended ~~this~~ these points with the words, "Shall he not much more clothe you, O ye of little faith? And there is what causes our anxious moments; our anxiety. It is "Little faith." We look at our circum-

stances and they seem insurmountable because we are looking at them through worldly eyes and we worry and fret and become anxious. What we overlook because we are not looking in faith, is that God will provide and sustain and keep His own.

(Illustration of providentially late, the church that blew up and choir spared)

How do you view something like this? Is your response, "My what a loss, how would they ever be able to pay for the replacement of that church?" Or is your response, "Thank God that He looked after His own in that circumstance?" The second response is what we should have and what God wants us to have. The Apostle Paul points this out in his letter to the church at Philippi in the 4th chapter the 6th and 7th verses he says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." In the midst of all things of life, give thanks to God for that time, and His peace will strengthen you in that time.

(Illustration of "Forgive Me When I Whine")

What are we whining about when we should be thanking God that our problems and concerns are so small compared to many others? Let us remember instead the words of Jesus when we become anxious or filled with anxiety, "Therefore I say unto you, take no thought for your life." Your heavenly Father knows your every need and will take care of it.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Ninth Sunday After Pentecost August 1, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Danny Mangel and Chris Andrews - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Faith" Mendelssohn
*Hymn No. 336 "O Worship the King"
*Ascription
*Exhortation
*Confession (In Unison) "Merciful Father, we acknowledge and confess our sinful nature; our short-coming and our offenses. We have betrayed not only our faith in you, but also your faith in us. We have spoken bravely of love and compassion, but we have acted out of selfishness and indifference. Forgive us, O God, through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 122 "In the Hour of Trial"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Faith Binds Two Hearts in One" Warner
*Doxology 382
Scripture: Matthew 6:31-33
Sermon: "Kingdom Living: Faith"
Closing Hymn No. 502 "I'll Go Where You Want Me to Go"
Benediction
Postlude

+ + + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Gottlob Kradel in loving memory of their "Sisters"

Serving as Ushers today are: *Charles Penar, Dan Bosko, Don Wogan and Dave McMillin.

Deaconess Pamela Tait will greet the Congregation at the door this morning.

Hospitalized:

Paul Campbell and Art Snyder will be visiting the Hospital this week.

The attendance last Sunday was 104

Our deepest sympathy to Mr. & Mrs. Howard Bolam, Family and Friends in the loss of Dutch's "Mother" Mrs. Westerman.

Monday - 6:00 - Women's Mary Prugh Circle Tureen Picnic here at the Church.

Wed. - 7:00 - Council Meeting and Budget and Finance Meeting combined.

Mr. Ed Weichey would like to thank the Congregation for their cards and Prayers while he was in the Hospital.

We extend our sympathy to Mr. & Mrs. John Snow and Family and Friends in the passing of Sara's "Mother" Mrs. Mary Young.

The American Red Cross will be collecting Blood in our Church August 24. What if no one in our Community cared about giving blood and ....you needed it? It is a fact that about every 12 seconds someone, somewhere, in the U. S. needs a life-giving transfusion of blood. However, only about 4 percent of all the eligible blood donors in this country give blood regularly. Won't you do your part and give? The Red Cross Bloodmobile will be at our Church on August 24, from 2 to 7 P.M. Sign up to give today.

Butler Community College is offering another job training program fro the unemployed of Butler County. The class starts August 2, and another one will start August 23. If you know of anyone who may be interested the necessary information is on the bulletin board in the Narthex.

Kingdom Living:Faith
Scrip: Mt. 6:31-33; Text: Mt. 6:33

author Heb say chap 11:1=Faith is substanc things hope
4, the evidence of things not seen=& then elaborat on
Bi haints,examps their faith,& result acomplish thru
Portin Scrip Js spk of Faith,las wk partil deal
Vs 3 thez norml quest,but thez peop dire importanc
Liv precarius time,uncert work;hi cost food;clothing
" undr Rom rul & tax mercilesly plus all frustrates
2day same situatin & indicat probs not nu
cert segment cope,majorty boom tranquilizr industry
peop gulp pil record rate;or thru bottle=sumone say
Pel how helthy man is by wat tak 2 at time=stair/pills
Js striv teach anx/worry=ment by Tak no thot,B no anx
He pt out worry no anser to probs,& lak adeq faith
is wat show by B anxious
Js mak comparsin=vs 32=Gr Gentil=ETHNOS & refer non=J
But amon hearers=Gentil,non Jews,but Blievers
So not Gentil as whol,jus unBlievr
U & I considr Gents by Jews,but we suposed Xpians
This mak Blievr & seprat from othr Gents & Js add=
4 Ur Hvnly F knoweth etc=profes nam Js,& He Saviour,
we born spirituly Famly G,& disting thos no mak profes
Now covr anx/worry/lak faith,now redy giv formla lif
vs 33=Js use 1 word set propr contex;He 1st teach
priorties;plans Blievr alway hav priortys
Bgin vs=FIRST & in Gr=PROTON,& Eng=PROTOCOL=1st/1st
PROTON mean 1st,abuv all else=(examp rich rulr,sad)
this nomml reactin majorty Blievr=that stuf gud sum1
els,but giv tangbl,visbl pruf & I try it
Why? Bcuz mus say trus livs 2 care othrs insted G
Soc'l sec;medicar;pensin;othr programs;thez gud,but
c. 2 rely them & not God,exclud Him from livs
Who need G wen man can do 4 self? & we pas on 2 child
& their childrn
Oft hear=ther lite end of tunel=Cartoon N Yorker mag
depic dwncast man cum out tunel,captin read=Discovring
that lite at end of tunel is N Jersey=othr word,whethr
New York/N Jersey stil pretty much same,not much help
Js no spk direc thots,cares,4 thing this lif 2 men.
Insted=FIRST 2 G,His kingdm,ritnes & then wat hap?
All THZ THING add=food,cloth,drink,etc
(Exampl Sol 1 Ki 3:5-14) do we tak as examp & likwis?
Story Dr & man giv us anser=(Illus man & reduc bill)
Paraphras=Wher my Sp lif concern,mony no object
But is it truth? Wat our faith bas on? Man or God?
Is it wat we can tak & use 4 selvs 2 exclusin of G?
Upon wat do we stand?=On Xp solid rok I stan,othr gr
sink sand,othr gr sink sand? Or mus anser=I stand on
thing this worl 1st,& G 2nd; Js say=Seel ye 1st the
Kingdm G,etc=vs 33

"Kingdom Living: Faith"

Scripture: Matthew 6:31-33

Text: Matthew 6:33

The author of the book of Hebrews begins the 11th chapter with the words, "Now faith is the substance of things hoped for, the evidence of things not seen." He then goes on to elaborate a list of the Biblical saints and examples of their faith and what was accomplished through it. In the portion of this Sermon on the Mount Jesus is dealing with faith. In the preceeding verses which we spoke of last week, He was partially dealing with the issue of faith. But now He deals with it directly. He begins by stating, "Therefore take no thought, saying, 'What shall we eat? Or what shall we drink? Or wherewithal shall we be clothed?'" These are normal questions, but for these people they were questions of dire importance. They were living in precarious times. ~~xxxxxxxxxxxxxxxxxx~~ The uncertainty of work, the high cost of food, and the high cost of clothing was a gnawing concern for the majority of the people. They were living under Roman rule and were being taxed mercilessly and all of the frustrations with the system kept them in a constant state of turmoil.

Today in our own age people are asking "what shall we eat, what shall we drink, and what shall we wear?" This should indicate that these problems have been around for a long time. For a certain segment of society, there are those who can cope with these problems and maintain a balance in their lives. But for the majority it beomces too much and that is what has made the tranquilizer pill industry such a strong market. People of all walks of life are gulping down pills at a record rate. Others have sought to blot out these problems through a bottle. Someone has recently remarked, "You can tell how healthy a man is by what he takes two at a time - stairs or pills." Unfortunately, too many take the pills.

Jesus was striving to teach that anxiety, worry, and this is what is meant by, "Take no thought," be not anxious in other words. He is pointing out that worry is not the answer to the problems, and a lack of adequate faith is what is shown by being anxious. There is a comparison which Jesus makes at this

point which should have had a significance to those hearing Him then, and for those of us who are to be His followers today. In the 32nd verse He said, "For all these things do the Gentiles seek." The Greek word for Gentile is the word, "Ethnos" and it refers to those who are non-Jewish. But among His hearers were Gentiles, or non-Jews, but they were believers. So it isn't just Gentiles as a whole, but those who are unbelievers. You and I are considered Gentiles by Jewish standards, but we are supposedly Christian. This makes us believers and separates us from the other Gentiles in this respect. This is what Jesus was saying for He added, "For your heavenly Father knoweth ye have need of all these things." There it is again as we pointed out last week. To the believer, God is His Father, but to the unbeliever God is not his Father. There is a distinct difference and we need to know this. If we profess the name of Jesus Christ and know Him as our Lord and Saviour, then we are born, spiritually, into the family of God and this distinguishes us from those who have not made that profession.

Now that Jesus has covered the subject of worry and anxiety and lack of faith, He is now ready to give the formula for all of life. That is found in the 33rd verse. He said, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Once again Jesus includes one word which sets all of this in its proper context. Jesus spoke of priorities as no other Rabbi ever spoke. His plans for the life of a believer always had a set of priorities to them which would ultimately lead that believer in the proper direction if he was willing to so order his life. At the beginning of this 33rd verse Jesus said, "But seek ye FIRST." That word FIRST in Greek is PROTON, and it is from it that we derive our English word Protocol. Protocol means a certain set of priorities doing first things first, and then second things and so on. PROTON, First in Greek means that this is above all else, this is what takes precedence over everything. And this is exactly what Jesus was saying. This is what He was saying when He addressed the rich young man when He told him he should go and sell what he had and give to the

poor and what happened? The young man went away sad for he had much possessions and unfortunately this is the normal reaction for the majority of believers. That stuff may work for someone else, but give me tangible, visible proof that this will work and I'll try it. And why is this so? A goodly portion of the blame must rest with trusting our lives to the care and keeping of others instead of God. We are and have been looking to the government to bail us out when we have needs. We look to social security to take care of our old age; we look to medicare to take care of our hospital needs; we look to a lot of other programs to take care of this and that for us to the point where we exclude God from our lives. Who needs God when we have all the help available from man? And unfortunately, we have been and are passing these values on to our children and to their children. A good illustration of this is the cartoon which appeared in the New Yorker magazine. We have heard the remark quite frequently, "There is light at the end of the tunnel." The cartoon depicts a man emerging from a tunnel very downcast and the caption reads, "Discovering that the light at the end of the tunnel is New Jersey." In other words, whether it is New York or New Jersey its still pretty much the same and doesn't appear as much help. Jesus was not speaking of directing our thoughts and our cares for the things of this life to the care and keeping of man. Instead, He was speaking of directing all of it, FIRST to God, His Kingdom, His Righteousness, and then what will happen? (ALL THESE THINGS,) food, drink, clothing, shelter, everything, shall be added unto you. Although Jesus spoke these words long after the men of the Old Testament lived, a classic example is to be found there in 1 Kings chapter 3, starting at verse 5. (Read verses 5 through 14). Solomon sought First to be God's man and since he didn't ask for wealth or fame, God added these things to him. But do we take this as an example and strive to do likewise? I believe the answer can be found in the story of a man who went to a very noted doctor in a large city for help.

(Illustration of this man and doctor reducing bill from $1000 to $50.00)

Perhaps we could paraphrase this and say, ~~When it comes to spiritual matters, here spiritual matters are concerned,~~ "Where my spiritual life is concerned, money is no object." But would we be telling the truth? What is our faith based upon? Is it what man can do for us? Or God? Is it what we can take and use for ourselves to the exclusion of God?

Upon what do we stand today? Can we say, "On Christ the solid rock I stand, all other ground is sinking sand, all other ground is sinking sand?" Or must we answer, "I stand on the things of this world first and God comes second?" Jesus said, "Seek ye FIRST the kingdom of God, and His righteousness; and all these things shall be added unto you."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Tenth Sunday After Pentecost August 8, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Danny Mangel and Chris Andrews - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "My Hope Is Built on Nothing Less" Van Hulse
"Versicle" Van Hulse

*Hymn No. 595 "Lead On, O King Eternal"
*Ascription
*Exhortation
*Confession (In Unison) "ALMIGHTY AND ETERNAL GOD, whose light doth shine in mortal darkness; reveal unto us thy presence in our souls, and thy judgment of all our actions, thoughts, and words. Manifest thyself to us in the movements of this present time. Open our eyes to thy glory all around us. Thou art ever coming to thy children, coming in manifold ways; by cherishing our serious and reverent spirit may we prepare ourselves to meet our God, through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 62 "Sun of my soul"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Consolation" Mendelssohn
*Doxology 382
Scripture: Matthew 6:34
Sermon: "Kingdom Living: Worry's Cure"
Closing Hymn No. 92 "Solid Rock"
Benediction
Postlude

+ + + + + + + *Congregation Standing + + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Kenneth G. Schmittlein to the "Glory of God"

Serving as Ushers today are: *Dutch Bowser, Marie Henry, Jean Pflugh and Diana Hollefreund.

Elder and Mrs. Robert Dellen will greet the Congregation at the door this morning.

Ann Williams and Dutch Bolam will be visiting the Hospital this week.

The attendance last Sunday was 121 with 10 Visitors

Special meeting - All members of Council, Budget and Finance Committee and Benevolence Committee, next Wednesday at 7:00 P.M. Please plan to be here.

Next Sunday "Chet" Stauffer will be our Speaker.

Let us all support our Guest Ministers while the Pastor is away on vacation.

Sara Snow would like to thank all that sent cards and all the people who helped in anyway with the funeral dinner for her "Mother" Mrs. Mary Young.

The Bolam's wish to express their thanks to everyone for their concern, and get well cards, cards of Sympathy, during Howdy's sickness and the death of Dutch's "Mother"

August 24 - The American Red Cross will be collecting Blood in our Church. Peg McClymonds and Lois Stokes are the Co-Chairmen. Please contact them or the Office if you are willing to donate Blood.

Hospitalized: Mr. Edward Weichey - Cleveland Clinic.

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Finding time to listen in this hurry-up world of ours isn't easy, but it is well worth the effort. Moment-to-moment listening is important, but it is good to set aside special listening times, too. There is something about a darkened room and a drowsy child that seem to inspire confidences. A child is much more likely to talk about anything that is troubling him or her at such a time.

"Kingdom Living: Worry's Cure"
Scrip: Matthew 6:34

Js end discors anx,lak faith,concern thing this lif
I if lk wat sed didn't giv solutin las wk?
Didn't say ans r vs 33? If that climax why vs 34?
If Js atend seminarys 2day flunk Serm Prep 41
Se =intro,3 pts,conclu:Js Sermon=intro,3 pts,conc,concl
But shud copy & not analys Scuz nor meaning,purpose
Conclusin vs 33 suppos lead lk 2 God all circum lif
Js knu peop worry present,but also futur;quest wat
bout fud,cloth,watr,sheltr 2day & nexwk & so on
He say 34 remin peop no just resent but futur days
All us eithr hav worry,ocasinor worry all time
Think sum1 worry constan=U try help,they say Yes BUT
Ther always BUT & reasin Scum bog dwn worry/fret &
wen kno solutin refus stop wory/fret & caus by Satan
Peop Js deal with worry,fud,watr,cloth then & futur
He knu all peop do this
But He no mean we not 2sav rainy day/insursnc etc
Wat He pt out,lk stoks all time,worry pile more & mor
& worry bout thing no can control
Examp this=Lk 12:16-21
Not prob lk 2 futur,but liv complet 4 futur & G inter
Js words=Vs 21=Rich 2ward G & not thinks of man
Js also say ea day cum & bring probs of own so why
worry bout othr days no face yet?
Cros needles bridg no hav 2 cros
(Illus M. Annette Greenberg,housewif & fear)
This wat all say 2 God wen continu fret,worry & solv
by self
Can't U pictur this afront 2 God? He big enuf 4 salv
lost Js dy crul deth,we 4givn,liv etern,but cannot tak
worries and doubts away
But Mrs. Greenberg overcum=How? Read G's Word wat sa
say & how do thru=Mos,Isites,Elijah,Peter,Tom,others
Study G's Word & insted wring hands say What can I do
took Bib in2 hand & G anser her need
If we hav this prob,wen fac it,G can & wil anser &
stil harts,giv peac by His Word
(Illus Moody & Doubt)
Heb 13:6=anser complet;Mark dwn kno wher find it
4gav sin past,wil do presen,continu do futur;tuk away
pas doubt,continu tak 4 all eternty
Our worry not=urs,psychs,pil anythin els man/self
Our Worry is,has bin,always wilB Js Kp
I U Wil stan 4 Him alon & on Him? I wil recogniz
fer & wory 4 wat is=tool of Satan 2 separat us & God
Realy want overcum diseas tak Joy out Xpian life,
then 2day let ea us tak that stan upon Js Kp shud hav
Let Him & Word Ur lif

that person? Normally it will be, "What you say makes a lot of sense, BUT." ere is always that "BUT" which intervenes. The reason is that we can become so bogged down in our worrying, and frettting about things that even when we know the solution, we worry still more and refuse tostop. There is that "But what if, this or that happens," or, "But there may be this taking place," and so on. It is like a disease that we cannot shake and it is caused by Satan continuosly inserting doubts in our minds in all areas of life.

The people Jesus was dealing with had deep concerns about their day to day living. Food, water, clothing, shelter, all of these had to met and were questionable in many respects. These were present concerns. But Jesus knew they were thinking about them in ~~regard~~ respect to what tomorrow would bring and the days beyond these. We must first of all point out that what Jesus is saying in this verse does not mean that we should not put aside money for a rainy day, or that we should not buy a life insurance policy and things of this nature. Doing these things is a wise use of what God has given us, becuase it helps take care of some future needs. But what He is saying is that if we become so bogged down in worrying ~~xxxxx~~ whether our stock is making as much money as it should, and reading the Wall Street Journal every waking moment, or if we worry if we will become incapacitated in old age if we will have enough to see us through to the end; these are the things Jesus is talking about. We cannot know the future. We can only live today, this moment and we should use this moment to its best advantage and we cannot do that if we are all wrapped up in worry about what we have no control over.

The classic example of this is found in the 12th chapter of the Gospel of Luke. Jesus told a parable and we start reading this in the 16th verse. (Read and exposit verses 16 throughout 21). It was not a matter of the man making provision for the future, but it was his living completely for the future for his ease, his retirement. Everything he had was going into his future plans but God has a way stepping into a situation and bringing it about in a different direction. Jesus' concluding words for this parebe are what we should be seek-

ing. It is seeking to be rich in the things toward God, and not rich toward rselves.

Jesus was also saying that as each day comes along it brings with it its own special problems and it is pointless to worry about problems that we are not even facing yet. Why spend needless time crossing bridges you may never have to cross?is what He is saying.

I read of a housewife named M. Annette Greenberg who told of her struggle with woory and fear. This is what she says: (Read this illustration).

This is what all of us are saying to God when we continue to worry and fret and then strive to solve those problems by ourselves. Can't you picture what an affront that is to God? He was big enough to provide for our salvation, to let Jesus die a cruel death so that we could be forgiven and live eternally with Him. But He cannot take away our worries and our doubts. But Mrs. Greenberg overcame her worries and her fears. Do you know how? By reading everything in God's Word that He has to say about this problem. She began to see that God has answers for it and He showed it in other people's lives like Moses, the people wandering in the wilderness, Elijah, Peter, Thomas and many others. She ~~xxxxx~~ started to study God's Word. Instead of just walking around wringing her hands and moaning, "What shall I do?", she took into her hands her Bible and God answered her need. If we're having this problem, and when we face this problem, God can and will answer it and still our hearts and lives with His peace, His Word. But we must learn to go to it and seek those answers. The late evangelist Dwight L. Moody was once asked about this very subject. (Illustration of Moody and doubts)

The author of Hebrews gives us this answer in the 13th chapter the 8th verse. Mark this down if you don't know where to find it, Hebrews 13:8. It says there, "Jesus Christ the same yesterday, and today, and forever." That means that if we believe in Him, He is the same always, He never changes. He forgave us our sins in the past, will forgive them in the present, and will continue to forgive them in the future. He took away our doubts and will continue to take

them away for all eternity. The cure for worry is not doctors, psychiatrists, pills, or anything else of man or of ourselves. The cure for worry is, has been and will always be Jesus Christ.

Are we willing to stand on Him and Him alone? Are we willing to recognize fear and worry for what it is and that is a tool of Satan to separate us from God? If we really want to overcome this insidious ~~dis~~ disease which can take away the Joy we should have in living the Christian life, then let us each one today, take that stand upon Jesus Christ we should have.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Rally Day September 12, 1982

The Rev. Ralph C. Link, Pastor
Mr. Dave McClaine, Speaker
Mrs. Barb Andrews, Church School Superintendent
Tracy McMillin, Amy Varga - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "O God, Thou Faithful God" Walther

*Hymn: "Praise Him, Praise Him"

Praise Him, praise Him, all ye little children,
God is Love, God is love;
Praise Him, praise Him, all ye little children,
God is love, God is love.

Love Him, love Him, all ye little children,
God is love, God is love;
Love Him, love Him, all ye little children
God is love, God is love.

Thank Him, thank Him, all ye little children,
God is love, God is love;
Thank Him, thank Him, all ye little children
God is love, God is love.

*Call to Worship - Barb Andrews, General Superintendent
Promotion of Students
Hymn No. 681 "Let There Be Peace on Earth"
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Prayer Dave McClaine
Offering
Offertory "Invention" Peeters
"Adoration" Peeters
Scripture:
Message: "Views on the satanic influences of today's rock music on young people"
Prayer and Lord's Prayer
*Hymn 641 "Pass it On"
*Benediction
*Postlude

The Lovely Flowers on the Altar have been placed by Mrs. Grace Riddle in memory of "Loved Ones"

Serving as Ushers today are: *Alta Kradel, Ann Williams, Lois Stokes, Grace Riddle.

Ms. Marlene Riemer and Ms. Debby Melton (Deaconesses) will greet the Congregation and Visitors at the door this morning.

Mon. - 6-8 Aerobics; Tues. - 6-8 Aerobics; Thurs. - 6-8 Aerobics

Wed. - 7:15 - New Singers are cordially invited to join our Chancel Choir this season.

Wed. - Sept. 15th at 6:00 P.M. - Women's Fellowship Fall Meeting - Salad Smorgasbord for ALL the women in the church. There will be a short business meeting. Mrs. Anton Zotter will share her "Doll Collection" with us. Don't miss this event as she presents a very interesting program. Beverage and rolls will be furnished - bring salad and your own table service.

Thurs. - 10:00 - Mary Martha Circle will have a picnic Thurs. Sept. 16th. Bring weiners and buns. Meet at church at 10:00 A.M.

Thurs. - Sept. 16 - Budget and Finance Committee meeting at 7:00 P.M. (Please bring your work sheets new ones can not be made up yet.

Next Saturday - Sept. 18 - The Activities Committee will have a booth at the Ethenic Days event on Main St. downtown. They will be selling funnel cakes.

Sept. 26 - Congregational Dinner - 5:30 P.M. and meeting. Special program is planned.

Sept. 29 - Hoagie Sale (sponsored by the Activities Committee. Order blanks are available in the Narthex or from Betty Carney and Evie Dollen.

TOMATOES ARE NEEDED FOR THE SOUP AND SALAD DAY - We have not received any as yet. Call Ann Williams or Lois Stokes if you can donate any tomatoes.

Mrs. Elsie Kornrumpf would like to thank those that sent cards, get well wishes and prayers while she was in the Hospital.

Hospitalized: Mrs. Mary Lou Davis, Mrs. Bernice Nicholas. Mrs. Betty Tressler will be going in Wed - to McGee Hospital.

Confirmation Class and Sunday School begins 19th at 9:45.

TUES. SEPT 24 - EASTER MEET

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixteenth Sunday After Pentecost September 19, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert, Chris Andrews - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Praise to Thee and Adoration" Kindermann
*Processional Hymn No. 328 "Begin, My Tongue, Some Heavenly Theme"
*Ascription
*Call to Worship (Page 329 in Hymnal)
*Praise
  Pastor: Blessed be the Lord God
  People: And blessed be His glorious Name Forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 601 "Savior, Like a Shepherd Lead Us"
Call to Prayer
  Pastor: The Lord be with you
  People: And with thy spirit
  Pastor: Let us pray
Prayer
Offering
Offertory "All Glory Be to God on High" Bach
Doxology
Scripture: Matthew 7:1-2
Sermon: "The Problem Spirit"
*Hymn No. 670 "Once to Every Man and Nation"
*Benediction
*Postlude

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The Lovely Flowers on the Altar have been placed by Mid Diefenderfer in loving memory of "Husband" Jack
Serving as Ushers today are: *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.

FLORENCE McKINNEY - ALLEN. HOME

Hospitalized: Mrs. Mary Lou Davis and Rebecca Shearer BCMH; Mrs. Betty Tressler, Magee Hosp, Pgh.; Mrs. Alma Rex, St. Margaret's, Pgh. - HOME
Debby Melton and Karen Link will be visiting the Hospital this week.
Campaign again for Sunday School to increase enrollment. Theme for this 6 weeks is the Family That Prays Together Stays Together.
We need an Assistant Superintendent for Church School. If you can help with this project please see Barb Andrews, Superintendent or let someone in the Office know.
Next Sunday will be the Congregational Dinner at 5:30 P.M. A special program is being planned for your entertainment.
Monday and Tuesday - 6-8 - Aerobics in Rehoboth Hall.
Wednesday - 7:15 P.M. New members are most welcome.
Wednesday - right after the Choir practice. - Music Committee meeting.
October 3 - World Wide Communion in the Pew
Wed. - Sept. 29 - Hoagie Sale (sponsored by the Activities Committee. Order blanks are available in the Narthex or from Betty Carney and Evie Dellen.
TOMATOES ARE NEEDED FOR THE SOUP AND SALAD DAY... Contact Lois Stokes or Ann Williams.
October 12 - Soup and Salad Day
Oct. 16 - Apple Butter Day
Oct. 17 - and 5 additional Sunday Evenings - film series on Family Life. Bring your friends and relatives - We would like to have a good attendance for this.
The attendance last Sunday was 156 with 11 Visitors.
Theresa Palmer will be in the Nursery today - in Rehoboth Hall.
Tickets are available from the different ladies of the Women's Fellowship.
You can learn a lot from reading the Bible; you can learn still more by practicing it.

"The Problem Spirit"

Scrip: Mt. 7:1-2; Text: Mt. 7:2

Now cum conclud chap Serm Mt:Js gon thru dif detail
shu mark & separat Xpian/Non-Xpian
Now go in2 study of doctrin & chap deal contrasts;
contrast wat hap wen sumthin dun 1 way/& resul if otl
But t cum clear this chap=We R undr watchful eye God
Ther4 Js teach import relatship 2 G,but 2 feloman
Emphas not so much wat othr peop think us,but G thi
Lrg measur probs fac du 2 fac we 4get lif Byon this 1
We liv as only 1 lif,& this only worl & lif Bcum 1
lrg plan get al can,do al enjoy,& in proces run
things our way
But if liv as tho only 1step remov from lif Byon,
wud tak lif mor seriusly
Js Bgin by say we no judg Bcuz we selvs B judged &
wat we do this erth determin judg us by G nex world
Thus imperativ Bgin put lif propr perspectiv
Wat duz word Judg mean? A prob in Xpian Ch,misunderst
Dictinary no help,we deal spiritul,not secular,but
mus lk seculr & C how apply 2 Church
Wat cud call age liv in? Now Gen;Me Gen;AGE OF APEASM
Mean we lk society 2day & watevr situ,go long/no wav
Drug=mari partic=no endorc=legliz
Pre-marital sex,free luv & sex choic shud B abl mak
Result=teen preg,unmarry preg=solv by abortin
Rites=homos,crimnals=result=not rt infring fredom exp
No deth penalty inhuman evn tho slauter,butchr many
No rite find man gilty try asasinate pres=priv disag
Al this type apeasment brot bout hatred,dislik of man
who stan 4th,kno wat Bliev,& tak strong stan & man is
pass off as 1 imposib get long with
T s hap smear pas pres,ldrs,continu 2day evn Church
we R 2 apeas,admit,embrac any/all who want cum in2
ch regardles wat Bliev,bcuz this their rite
2do otherwis is 2B gilty of judg & Js preach aginit
But is this wat Js taut? No it isn't Bcuz Bibl fil
with wat ldrs Ch,Pastor,eldr etc 2do & that is 2stand
on & 4 certin doctrin regard wat othrs Ch say
Gal 1:8-9=P sed;duz apply 2day? Of cors duz & any1
who disput tak actin agin sum1 lik this Bcuz it judg
that pers need 2B thrown out as wel
But is this all ther is? I Bliev wen lk propr lite,we
can C mak judgment decisins in Ch & worl part of life
Mt. 7:2=Ex Js gav othr chaps was=Phars,but wer they J
Perhap word mor closly describ wat did=Condemning
They knu Mos Cod,wat sed,wat prop liv it 2B,
at last they thot they did & so any1 act dif was not
only judg but condemn 4 it
So Js say=U gilty condemn sum1 4 sumthin,U R goin 2B
condemn as wel,sam actin disb out/2B disb 2 U

Dangr Js pt out=kno al ansers,hav al solutins,but
thoz ansers,solutins brot self-damnation
Jesus pk of kind of spirit in this matter
was self-riteous spirit Phars,othrs possess
They Bliev they rite,all othrs rong
B' ad all this is spirit of SELF
SELF-ritousnes,SELF-ishnes,Pride,the sins of Capital
SELF
This is The Problem Spirit & lie within ea us
May no B as much trubl 4 sum as othrs,but neverles
it stil ther within wait 2 cum 4th
Tru test sum underly evidenc this spirit can B seen
if wil 2 lk at selves & ask few questins
Ask: Do I evr hav feelin of B pleas wen I hear
sumthin unpleasant bout nothr persn?
Do I tak pleasur in misfortun sum1 I no partic fond
of?
Do I spred stories or tel tales 2 sum1 evn wen I
dont hav all the facts?
Do I mak up my mind bout situation without listen 2
explanatin of all of circumstances?
Ther interest illus bout this found chap 9 Luke
vss 51-54=READ
Then vss 55-56 anser giv 2them=READ
Js say in effect=This not Ur judgment 2mak,that
Blongs 2 God
This problem Spirit all us mus deal with & that is:
Taking the Authority & power which Blongs 2 God &
using it as our own
This duznt mean we mus nevr stan 4th & mak judgments
certin circumstances
What duz mean all this tempr in strength Js Xp
All us wer yet sinners wen Xp died 4 us
He clens us & has provid way which we can pas from
deth 2 lif
We R 2 liv 4 Him,& liv lik Him,realizing that it is
His luv which shud keep us,& not the Problem Spirit
of the world.

"The Problem Spirit"

Scripture: Matthew 7:1-2

xt: Matthew 7:2

We now come to the concluding chapter of the Sermon on the Mount. Jesus has gone through all of the different details which should mark and separate a Christian from a Non-Christian. Now He goes into a study of doctrine. This chapter deals with contrasts; the contrast of what happens when something is done one way and what the result is if it is done another way.

But the point which comes out more clearly perhaps in this chapter than the previous two chapters is that we are constantly under the watchful eye of God. Therefore, Jesus is teaching the importance of our relationship not only to God, but to our fellowman. The emphasis is not so much on what other people think of us, but instead, what God thinks of us. A large measure of the problems we face is due to the fact that we forget that there is a life beyond this one. We live as though this were the only life and the only world and thus life becomes one large plan of getting all we can from it, doing all we can to enjoy it, and in the process running things OUR WAY. But if we lived each day with the constant knowledge that we are only one step removed from the life beyond, we would take these lives more seriously. Jesus opens this 7th chapter with the admonition that we are not to judge because we ourselves are being judged, and what we do on this earth is going to determine a judgement of each of us by God in the world beyond. Thus it is imperative that we begin to place our lives in the proper perspective.

We first must deal with the opening thought of Jesus when He says, "Judge not, that ye be not judged." This is a statement which has caused and continues to cause much understanding and in particular within the Christian Church. What does the word "Judge" mean? We cannot define it by just checking it in a dictionary because those meanings are of no real help. We are dealing with a spiritual issue at this point and secualr thinking cannot help. But perhaps to understand this more fully we need to look at the secular life in order to see how it applies in the life of the Christian and the Church.

What could we entitle the age in which we live? Some have dalled it the "Now generation, the Me Generation" and other names. But the title which fits this age better than any other perhaps is the "Age of Appeasement." This means that as we look at society today we see that whatever the situation may be, just go along with it and don't make waves. Drugs are a problem in particular mariuanj but since it is such a great effort to control it, legalize it we are told. Pre-marital sex and free love and sex are choices we should be able to make. Because of this immorality teen-age pregnancies are running at all time highs, as well as an increased amount of pregnancies among all unmarried women, the solution, legalize abortion and that solves the problem. Organized groups are fighting and struggling to preserve and protect the so called "Rights" of many groups including all sorts of criminals. It isn't right to stand in their way of freeedom of expression. It's considered inhuman to sentence someone to deat even though he may have slaughtered and butchered a dozen or so victims. It isn't right to find a man guilty who ~~think~~ tries to assassinate the president or someone else, it's his privilege to disagree in this manner. And all of this type of appeasement has ~~kept~~ brought about the hatred and dislike of any man who stands forth who knows what he believes and stands on those beliefs strongly, and that man is passed off as one who is impossible to get along with. This has happened in the smearing of our past presidents and leaders and continues today and yes, it is even taking plac in the church. We are to embrace any and all who want to come into the church regardless of what they believe or what they stand for because that is their right. To do otherwise is to be guilty of judging and Jesus preached against that. But is that what Jesus taught? No it isn't. The Bible is filled with what government officials ~~should be doing in~~ and judges should be doing in office. And by the same token, the leaders of the Church, the pastors and the teachers are to stand on and for certain doctrines regardless of what others in the church may say. Look at what Paul told the people in the Church in Galatia as recorded in the 1st chapter the 8th and 9th verses, (read this).

Does that still apply today? Of course it does and anyone who disputes that taking action against someone like this is judging that person needs to be thrown out of the church as well.

But is this all there is to this? I believe that from all of this we can see that making judgement decisions in the church and the world is a necessary part of life. If we look at the second verse we can perhaps understand this much better. Jesus says, (Read this). The example He gave in the preceeding chapters was of the Pharisees. But were they really guilty of judging? Perhaps a word which would more closely describe their actions was that of condemning. They knew what the Mosaic Code said and what it was involved in the proper living of it. At least they thought they did. So anyone who acted in a different manner than that Law as they saw it was not so much judged by them, but condemned for it. So Jesus is saying that if you are guilty of condemning someone for something you are going to be condemned and the same action you dish out is going to be dished out to you as well. The danger Jesus was pointing out was that of knowing all of the answers and having all of the solutions, but those answers and solutions brought self-damnation.

Jesus was speaking of a kind of spirit in this matter. It was a self-righteous spirit which the Pharisees and others possessed. They believed they were right and everyone else was wrong. Behind all of this is the spirit of "SELF." Self-righteousness, self-ishness, pride, the sins of capital SELF. This is the "Problem Spirit" which lies within each of us. It may not be of as much trouble for as some as it is to others, but nevertheless it is still there within each of us. A true test of some of the underlying evidences of this spirit can be seen if we are willing to look at ourselves and ask a few questions. We need to ask, "Do I ever have the feeling of being pleased when I hear something unpleasant about another person? Do I take pleasure in the misfortune of someone I am not particularly fond of? Do I spread stories or tell tales to someone even when I don't have all the facts? Do I make up my mind about a situation without listening to an explanation of the circumstances?"

There is an interesting illustration about this found in the 9th chapter of Luke. We read in verses 51 through 54, (read these). Then in verses 55 and 56 we read the answer given to them, (read this). Jesus is saying, in effect, "That is not your judgment to make, that belongs to God." This is the "Problem Spirit" all of us must deal with, and that is, taking the authority and power which belongs to God and using it as our own. This doesn't mean that we must never stand forth and make judgements in certain circumstances. But it does mean that all of this be tempered in the strength of Jesus Christ. All of us were yet sinners when Christ died for us. He cleansed us and has provided a way in which we can pass from death to life. We are to live for Him, and live like Him realizing that it is His love which should consume us, and not the "Problem Spirit" of this world.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventeenth Sunday After Pentecost September 26, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert, Chris Covert - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Echo Voluntary" Stanley
"Offrande" Peeters

*Processional Hymn No. 335 "Praise the Lord!"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord Jesus Christ who didst give Thy life for us that we might receive pardon and peace, mercifully cleanse us from all sin, and evermore keep us in Thy favor and Love, who livest and reignest with the Father, and the Holy Spirit, ever one God, world without end. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 399 "Jesus Calls Us o'er the Tumult"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "I Am Thine, O Lord" Doane
*Doxology 302
Baptism of Brian Matthew Isherwood, Son of
Mr. & Mrs. Raymond Isherwood
Anthem: "Praise The Name of the Lord" Ivanoff
Scripture Matthew 7:1-5
Sermon: "Self-Surgery"

*Closing Hymn No. 425 "Cleanse Me"
Benediction
Postlude

+ + + + + + + + + *Congregation Standing + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Peg McClymonds to the "Glory of God"
Serving as Ushers today are: *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.
Mr. & Mrs. Gottlob Kradel will greet the Congregation and Visitors at the door today. out
Hospitalized: Mary Lou Davis, BCMH, Betty Tressler, Magee, Pgh, Florence MacKinney, Allegheny General, Pgh.
Nursery will be provided today by Bonnie Vensel and Michelle Henry.
WE NEED PEOPLE TO HELP SET UP TABLES AND CHAIR IN REHOBOTH HALL RIGHT AFTER THE SERVICE FOR THE CONGREGATIONAL DINNER TONIGHT AT 5:30 P.M. A special program is being planned. Beverage and dessert will be provided. Bring enough tureens to compensate for your family.
Mon, and Tues - 6-8 Aerobics in Rehoboth Hall.
Tues. - 7:30 - Teachers and Officers Meeting
Thurs. - 7:15 P.M. - Choir Rehearsal.
A Youth Choir Director is being sought.. If you know of someone who would willingly serve as a choir director for our children, please ask him/her to contact Lloyd Link or Harry Cunningham.
Are you a pianist? Would you consider playing in a cantata this Christmas?Interested accompanists should contact Mr. Cunningham to arrange for an audition.
We will be making hoagies on Sept. 29th (Wednesday), starting at 9:00 A.M. Anyone willing to help would be greatly appreciated. Men and women are both welcome."
We are still in need of Asst. Supt. to help with church school.
Another campaign for Sunday School to increas enrollment. Theme for this 6 wks is the Family That Prays Together Stays Together.
Donald Kennedy and Ray Covert will be visiting the Hospital this week.
Thurs. Aerobics in Rehoboth Hall.

"Self-Surgery"

Scrip: Mt. 7:1-5; Text: Mt. 7:3-5

Las wk spok Js defin Judg;only part Bcuz elab furthr
man time & this examp Scrip 2day
J sed not our provinc 2 tak part of G,Judg 2B His
& wen tak G's part,we 2B judg by Him in return
We deal 2day situatin we all kno & we gilty of it in
1way or othr Bcuz it part our humanes
(Illus man try convert frend & kno him bettr than G)
This may not B our intent,but times we play G & this
exact wat Js point out
Did evr read this Scrip & think humorous? It is &
Js audenc mus roar laf=gud politic cartoon=explain
Js pt sarcasm at Phars=Hypocrites=Explain
Lk 18:9-14=examp wat Js say=sum tax col crooks=ALL R
Thez conclusins worl reach
Peop lk 2day thru rubbl smash hopes,dream,& 1st time
perhap lif tak sombr mean & they lk 4 values 4 life
No C in busnes worl,or seculr & many turn 2 church
Wat R they see? R peop name name Js Xp sho values???
Or R thez peop same as rest worl? We witnes sevrl wa
(Illus woman NY & worn hands) R our hands worn 4 Js
Xp,or is it jus lip serv we giv?
R we wil stoop 2B servs as our examp=I CAM NOT 2B
MINSTR UN2,BUT 2 MINSTER & GIV LIF RANSUM MANY
We witnes 4 Js Xp by wat do in & thru Ch=actin spks
But also othr means we spk of our sitnes 4 Him
(Ex P Newman movie Exodus & soldier kno Jew by eye)
Witnes our blindnes by atitudes 2ward othrs different
& we pt faults,probs & we superior=it beam & mote agi
it go furthr:
(Illus man visit mothr,help sistr hous cros street)
How oft find self positin kno everthing,draw conclus,
& we dont hav facts? How oft inocent hurt Bcuz this
happen?
This wat Js say=vs 5=READ
This cal 4 Self-Surgery,we clear our eyes B4 try 2
clear othrs
It is by our attitudes,as wel as actins,& our mouths
that we sho we R truly His discipls,or we sho we dis
g this worl=Satan
If it requir Self-Surgery 2do this,then need ask
Js help by sho us how 2 Bgin 2liv 4 Him
He stan redy 2 help no matr who we R,or wat we dun,
Quest is=R we wil 2 mak that decisin 2day????

"Self-Surgery"

Scripture: Matthew 7:1-5

Text: Matthew 7:3-5

Last week we spoke of Jesus defining Judging. But that was only one part of the subject and as He did quite often He further elaborated on the subject to carry it to its logical conclusion.

We had said that the real gist of what Jesus was saying was that it is not in our province to take the part of God. Judging is to be left to God because when we strive to take God's role we ourselves will be judged by Him.

So now we come to an elaboration of judging but in perhaps a different way. We are dealing today with the situation as we all know it. Jesus is dealing with the issue and we are all guilty of it in one degree or another because it is a part of our humanness. Perhaps we could first see it by looking at it from the direction of a little story.

(Illustration of man everyone tried to convert & knowing him better than God)

This may not be our intent in many situations but as we said last week there are times when we have a tendency to play God. This is what our Scripture for this morning is saying.

Did you ever read this portion of Scripture and think of it as being humorous? Well it is. I am sure that when Jesus spoke these words His audience roared with laughter and we should too. As I think of this Scripture I believe that it would make a great political cartoon. The cartoon would picture a man from either party trying to help a man from the opposite party. One man would have a 2x4 sticking out his eye and the other man would be blinking because of a small cinder in his eye. And the man with the 2x4 would be saying, "Here let me show you how to get that cinder out of your eye. This is what needs to be done." This is the picture Jesus is giving. Partially He was aiming His witty sarcasm at the Pharisees. But He was also aiming it at anyone who has the nerv to try to correct someone elses faults without correcting his own first.

The words Jesus uses in the 5th verse are the familiar words He used at other times in this Sermon when He addressed some of them as "Hypocrites." He is

speaking of some of the Pharisees and anyone who is acting out a role. As we r 'd before the word "hypocrite"is one"who acts out a part, a play actore."
A hypocrite is one who professes to be a Christian and then continues to live and act as a non-Christian.
Jesus gives us an example of this in the 18th chapter of Luke beginning with the 9th verse. (Read this through 14th verse). We see here the Pharisee condemning the tax-collector. He is judging him. Since some tax-collectors were crooks and cheats, all of them were crooks and cheats. These are the conclusions we as humans are so quick to arrive at. The world is searching through the rubble of smashed hopes and dreams today as it never has before. Perhaps for the first time since the depression of the 30's. For many people life is taking on a somber meaning for the first time. It is no longer fun and games, it has become a struggle for survival and because of this people are looking for values. They are not seeing them in the secular or business world and many of them are turn- g their eyes to the Church. What are they seeing? Are the people who name the name of Jesus Christ within the Christian Church giving them the values they so badly need and so badly crave? Or are those Church people giving them the same values they see in the selfish materialistic society around them?
We witness to our Christianity in several ways.
(Illustration of lady in New York City and her worn hands)
Are our hands worn from service for Jesus Christ or is it just lip-service we are giving? Are we willing to stoop to the task of being servants using as our example the One who said, "I came not to be ministered unto, but to minister and to give My life a ransom for many?" Or have we thus far in our Christian walk seen fit to let everyone else do it? We witness for Jesus Christ by what we do for Him in and through His Church. It is by our actions that we speak for or against Him.
But it is also through other means that we witness to clear vision for Jesus Christ. A movie of the first Jews to return in 1948 to begin the new state of Israel brings a part of this out very clearly. The movie was entitled "Exodus."

In that movie, Paul Newman who in real life is a Jew, portrays a man who is working with the British Army and British authorities to get several ships of Jews unloaded and settled in their new homeland. He portrays the role of a Jewish official but it is not common knowledge in the film that he is a Jew. In one scene a British soldier standing with others on the pier is making anti-Semitic remarks. Paul Newman overhears what is being said. A part of the soldiers remarks have to do with him saying, "I would know one of these Jews anywhere. I can spot them a mile away." Another soldier asks how he can do this, and he remarks, "By their eyes, you can tell by their eyes, that's how you can tell if they are Jews. I know one by looking at his eyes." At this point, Paul Newman pretends that he gets something blown in his eye and he turns to the soldier and asks him to have a look at it. The British soldier looks in his eye to find the speck, and unwittingly is looking into the eye of a Jew and does not recognize that he is a Jew. He remarks that he cannot see anything and Paul Newman pretends that it has been removed.

We witness to our blindness by our attitudes toward others of a different race or color. We can point out their faults, their peculiarities that make us supprior to them and in this respect we see the speck in their eyes, and ignore the beam in ours.

But this attitude carries even further than that.

(Illustration of man visiting sister to care for parents and church gossip).

We can often find ourselves in a position where we do not have all of the facts, and yet we may draw conclusions that may hurt or harm the character of someone who is perfectly innocent. Paul spoke to this very issue as once again we find it recorded to his letter to the Galatians chapter 6, verses 1 through 3, (read these). What Paul is saying is identical to what Jesus said. We are to think and act spiritually toward everyone and not look for the specks in their eyes, while we are overlooking the beams in our own eyes. The solution which Jesus gave is to first remove the beam from our own eyes and then we can help our brother with his problem. This calls for self-surgery. If we are to be witnesses for Jesus Christ we must recognize that in everything we show forth our true

love for Him. By our actions, by our attitudes and by our mouths we either show we truly are His Disciples, or we show we are disciples of the god of this world which is Satan. If it requires Self-Surgery to accomplish this, then we need to ask Jesus to help us to really begin to live for Him. He stands ready to help each of us regardless of who we are or what our station in life. Are we willing to make that decision today?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

World Wide Communion Sunday October 3, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Dir.
Mr. Roland Thompson, Saxophonist
Danny Mangel and Meredith, Acolytes

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ORDER FOR HOLY COMMUNION SERVICE - 11:00

Prelude "A Major" Zachan
"Tranquilla" Gigault

*Processional Hymn 557 "Christ is made the sure foundation"
*Ascription
*Call to Communion and Confession - (Communion folder)
*Prayer of Confession - (Communion Folder)
*Assurance of Pardon
*Praise
Pastor: Blessed be the Lord God!
People: And blessed be His glorious Name forever.
*Gloria Patri
Who's Who In The Pew
Announcements
Moments of Praise and Joys
Offering
Offertory "Jesus, Sinners Doth Receive" Lenel
*Doxology
Installation of Deaconess
Anthem: "As We Break the Bread" Evans
Scripture: Matthew 7:6
Sermon: "Spiritual Discrimination"
Communion Hymn 274 "Alas! and did my Savior bleed"
*The Service of Holy Communion (Page 2, Communion Folder)
The Lord's Supper
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
*Hymn 404 "O Love That Will Not Let Me Go"
*Benediction
*Postlude "Jesus, Thy Blood and Righteousness" Bouman

+ + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Louis Zubik in loving memory of her "Husband'

The Elders and Deacons will serve communion today as well as serve as Ushers.

Nursery will be provided by Mary Dellen & Valerie Hartley.

Hospital: Florence MacKinney, Allegheny General

Monday - 6-8 Aerobics; Tues. - 6-8 Aerobics

Monday - 7:30 - Mary Prugh Circle meeting at Church.

Wed. - 7:00 - Council Meeting

Thurs. - 7:15 P.M. - Choir Rehearsal.

A Youth Choir Director is being sought...If you know of someone who would willingly serve as a choir director for our children, please ask him/her to contact Lloyd Link or Harry Cunningham.

Are you a pianist? Would you consider playing in a cantata this Christmas? Interested accompanists should contact Mr. Cunningham to arrange for an audition.

Soup and Salad Day tickets are now on sale at $2.50. Carrots and Onions are still needed - contact Ann Williams or Lois Stokes. We need lots of donations of baked goods and canned items as they sell well on the bazaar table. Tomatoes and peppers are needed for the salads. Soup & Salad Day - Oct. 12.

Friends of Alice Beatty and Winifred Wachsmuth are invited to an "Open House" in Rehoboth Hall next Sunday, Oct. 10th from 2 to 4 P.M. to honor the twins on their 90th Birthday.

Sunday 17th and for 5 additional Sunday Evenings - Film series on Family Life will be shown here in our Church. Bring your friends and relatives. We would like to have a good attendance for these films.

Don't forget to sign your communion card. If you are visiting with us - you can put the name of the church and address on the back and it will be forwarded to your church.

Paul Campbell and Art Snyder will be visiting the Hospital this week.

The Butler Co. Easter Seal Society will be sponsoring Family Sign Language Classes beginning Tues, Oct. 12 and continuing through Nov. 16. Each tues. 7-9 P.M. at the Easter Seals Treatment Center. (See Bulletin B.)

Sr. Citizen School Volunteer Program -(See Bulletin B.)

Council and Budget and Finance Meeting after Service.

"Spiritual Discrimination"

Scrip & Text: Mt. 7:6

As lk 1 vs scrip apear 2 stan by self & intrjec dif
subj in2 final chap Js serm Mt.
 I may hav red many tim & thot this case,but closr
 scrutny find not so
Js had bin deal subj JUDG;had pt out we need B awar
w we judg,we in turn judg by G,4 this His provinc
 Then Js spok easy C falts othrs,wen our livs mayB
 much wors thoz we lk at & 2ovrcum=Slf-Surgry,clear
 eys & then in positin lk thing mor objectivly
Vs 6=He say,& this foloup 4go vss,Tak plac aftr clear
 But shud pt out if Js teach end 1st 5vss,finl pt
 wud hav bin Xpians shud nevr mak judgments,
  but Js no sed,& this not wat He ment
If this wer tru then His Ch is 2permit any1 2B part
of it regardles of wat do,Bliev,or wat heresy promot
 We kno His teach things of G 2B kep clean,spotles
 & yhis why this vs at end aftr 1st 5
  It spks how Xpian 2handl prob aftr clean own act
Js sho examps & need underst vs=Wat mean Perl,dog,pig
 Perls=Xpain messag,measg K of G,but if perls Xpain
 mesag is He cal UnBlievrs Dogs,Swine? Yes & No
Dogs Js day scavengrs,no domestic,fierc,dangrous,wild
Sqine epitome unclean 2 Jew peop,no eat,uncle,untouch
 1 Respec He say unBlievrs Dog/swine,but here Spirit
  Discrimnination cum in
Lk examps Js talk peop=Womn wel=she saybtru worship,
 Js say no import wher,G intres hart involv worship
Nicodemus=educat Jew ldr,explain childlik wat mus
 hap persn lif cum 2 G=Spirit Rebirth,simpl/profound
Pilate=anser quests,they spk of G,giv Pilat mesag G
Herod=no anser Bcuz shud hav kno anser & he no realy
 seek rt ansers,lik Pilat wanted 2 kno
  Js knu vast dif Btween 2,& use Sp Discrim=thus Js
  sho time/plac 2B witnes
(Illus farmer no get rid weeds & told 2 mov)
Sumwat lik Js examp Pilat/Herod=Say time wen futil
2 tel mesag G His salvatin,that pt lik giv Perls 2
Dogs or Pigs
 No mean we refus spk 2unBlievrs of separat from G
(Illus athiest,Xpain & life K David)
Xpian spok,man herd mesag,wat do with tween him & G
 He tol luv G,othrs lik him,that import,oft oposit=
(Illus man invit strangr Ch,nevr invit 7 yrs) hap on
insid & outsid=(Illus litl girl=Do U Luv Js Mom?)
4how many us this tru? Who we invit Ch? or evr bothr?
 & nt 2shar Him?
Js want us 2B practic Sp Discrim,but not silent witne
peop tel me al time cannot spk of faith 2 othrs,

yet involv convers sports,wethr sumthin else, talk
freely,openly
Why? Bcuz many them refus 2do things mak any1 witnes
4 Js Xp
Read,study Bibl tak time,so duz meditat on G
But use all sorts excus 2get out of it & yet these
R mor import anythin in lif
How much eternl signif impostanc wil sports,weth 3
in G's eternl Home?
Lif we liv here & now 4 L Js mos vitl thing we can
evr do & 1 day we wil all discovr this in life Byond
Js gav everthin includ lif 4us,& wat ask in return
that we giv selvs 2Him & no spend livs pt falts othrs
Insted, want us straiten out livs,then cary mesag
2 othrs,use Spiritual Discriminatin He want us
practic

"Spiritual Discrimination"

Scripture and Text: Matthew 7:6

As we look at this one verse of Scripture it appears toxstand all by itself and to interject a different subject into this final chapter of Jesus' Sermon on the Mount. You may have read it many times as I have and have thought this was the case. But upon very close scrutiny we find this is not so. Jesus had been dealing with the entire subject of judging. He had pointed out that we need to be aware that when we judge we in turn would be judged because we were taking upon ourselves the province of God. He alone may judge and if we judge, He in turn will judge us. Then Jesus spoke about it being so easy to see the problems and faults of others when in effect our lives are worse than those we are looking critically at. His method of overcoming these obstacles was to suggest Self-Surgery to clear our eyesight, our outlook and then we are in a position to look at things objectively.

Now He states, (Read verse 6). This is a follow-up of the foregoing verses. This takes place after the clean-up in the individual Christian's life had taken place.

But we should also point out that if Jesus' teaching on this subject had ended with the first five verses, the final point would have been that Christians should never make judgments. But this is not what Jesus said or meant. If this is true then He meant that His Church is to permit anyone to be a part of it or to come into it regardless of what they believe, or what heresy they promote. But we know from His teaching that the things of God are to be kept as clean and spotless as we can possibly make them. This is why this 6th verse is found at the end of the portion on judging. It speaks of how a Christian is to handle this problem after he has cleaned up his own act. But the point which Jesus was making was that this is to be done with "Spiritual Discrimination."

Jesus shows us examples of how this is to be done. In order to understand what He was saying we need to understand this verse. What did He mean by pearls, and dogs, and swine? The "Pearls" He was speaking of

is the Christian message, the message of the Kingdom of God which He has been speaking of throughout this Sermon. But if the "Pearls" is the Christian message, is He calling unbelievers "Dogs" and "Swine.?" The answer is yes and no. Dogs in the time of Jesus were not domesticated as we know dogs today. They were the scavengers of the villages and were fierce and dangerous. They were a half-wild animal. Swine were the epitome of everything unclean to the Jewish people. Swines flesh was forbidden tocbe eaten by Jews and therefore, everything connected with these animals was considered unclean, untouchable. So in one respect Jesus was saying there were dogs and swine among unbelievers, but here is where "Spiritual Discrimination" came in.

Look at the examples of Jesus as He spoke to those who were seeking answers for life. The woman at the well raised all sorts of arguments about true worship and Jesus kept bringing her back to the fact that God was not so much interested in where people worshiped as He was in the individual heart involved in that worship. To Nicodemus the educated Jewish leader He explained in almost childish fashion what had to take place in an individual's life to come to God. He told that it took a spiritual rebirth, so simple and yet so profound. Then when He was arrested and brought before Pilate, He answered Pilate when He was asked questions, and His answers were such that they told Pilate about God and why Jesus was standing before him. Yet, when Pilate decided that it was not in his jurisdiction to hold this trial he sent Jesus to King Herod. And what happened there? Herod asked Jesus questions and Jesus never answered him. Why did He answer Pilate and not Herod? Herod should have known the answers and he wasn't really seeking the right answers, but Pilate was. Jesus knew there was a vast difference between the two and He was using "Spiritual Discrimination". From this we can deduce that Jesus was showing there was a time and a place to be a witness. But He also showed something else.

(Illustration of farmer wanting to get rid of weeds, told to move)

This is what Jesus was showing in the example of Pilate and Herod. He was saying in effect there is a time when it it futile to tell the message of God and

His salvation. At that point it is much like giving "Pearls" to dogs or pigs. This doesn't mean of course that we refuse to speak to unbelievers of their separation from God. An example of this is like the following incident.

(Illustartion of Christian, Athiest, and the Bible, King David)

The Christian spoke to that man and he heard the message. What he does with it is between him and God. But he was told of God's love for him and others like him. And that is the important thing. Quite often the opposite is found to be true.

(Illustration of man inviting stranger to go to church,never invited 7 years)

But quite often this not only happens on the inside, but on the inside as well.

(Illustration of little girl & "Do you love Jesus, Mom?", no mention of Him)

For how many of us is this true? Who do we invite to come to Church with us? Or do we ever bother to let anyone know we belong to Jesus Christ and want to share Him?

Jesus wants His followers to practice "Spiritual Discrimination" in seeking to build His Church. But He doesn't want us to be silent witnesses. People tell me all the time they cannot speak to anyone of their faith, yet if you involve them in a subject about sports, or the weather or something similar they can talk at length freely and openly. WHY? Because many of them refuse to do the things that make anyone a witness for Christ. Reading and studying the Bible takes time; so does praying and meditating on God. But we use all sorts of excuses to get out of it and yet these are more important than anything else we can do in this life. Of how much eternal importance will sports or the weather be in God's eternal home? The life we live here and now for our Lord Jesus is the most vital thing we can ever do and one day we will all discover that in the life beyond. Jesus gave everything including His life for us and what He asks in return is that we give ourselves to Him; and that we donêt spend our time pointing out the faults of others. Instead, He wants us to straighten our lives out and then carry His message to others using the "Spiritual Discrimination" He wants us to practice.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Nineteenth Sunday After Pentecost October 10, 1982
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophonist
Danny Mangel, Merodith Hewis - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude
*Processional Hymn No. 1 "For the Beauty of the Earth
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 665 "Where Cross the Crowded Ways of Life"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory
*Doxology 382
Scripture Matthew 7:7-11
Sermon "Supply And Demand"
*Closing Hymn No. 16 "Tell Me the Old, Old Story"
Benediction
Postlude

+ + + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Fanchon and Joy Hindman in loving memory of "Husband" and "Father" Lawson Hindman.
Serving as Ushers today are: *Virginia Mangel, Barbara Vargo, Nancy Dellen and Karen Link.
Mr. & Mrs. Martin Henry will greet the Congregation at the door today.
Nursery will be provided today by Cheryl Metrick and Traci McMillin.
Hospitalized: Mrs. Zoa Morrison -BCMH; Florence MacKinney, Allegheny Gen. Last Sun. attendance 187.
Tuesday Oct. 12 - Soup and Salad Day - Get your tickets after church today at the Brugh Ave. door. Helen Sheppeck will be in Rehoboth Hall Monday evening from 6-7:30 to accept bazaar items. We still need lots of help Mon. morning starting at 9:00 to cut up vegetables. Anyone is welcome.
Wed. - 7:15 - Chancel Choir Rehearsal
The Activities and Promotion Committee is in need of help Friday to make apple sauce in preparation for apple butter day on Saturday. We still need fire wood. We will have plenty of apple butter for sale. If you are interested please see Virginia Mangel as soon as possible, or see Mary Burns. We still need jars and lids also!
WE NEED SOME MEN TO HELP SET UP SOME TABLES FOR THE RECEPTION TODAY FROM 2-4. TABLES ARE TO BE SET UP RIGHT AFTER THE SERVICE.
Coming Square Dance - Friday Oct. 29th in Rehoboth Hall. sponsored by the Sunday School.
TODAY RECEPTION FOR ALICE BEATTY AND WINIFRED WACHSMUTH (Twins) in Rehoboth Hall from 2-4. Friends are invited to the Open House to honor their 90th birthday.
Thurs. - Aerobics in Rehoboth Hall
A Youth Choir Director is being sought. If you know of someone who would willingly serve as a choir director for our children, please ask him/her to contact Lloyd Link or Harry Cunningham.
Are you a pianist? Would you consider playing in a cantata this Christmas? Interested accompanists should contact Mr. Cunningham to arrange for an interview.

CALL ON ANN

"Supply And Demand"

Scrip: Mt. 7:7-11; Text: Mt. 7:7

Con :s recen=man cong no list nus,paprs Bcuz=gloom
Wh seem thriv glum/dum;protes hi pric,govt actins,
di thing,but no protes news media & scar tactic
4 worl unGodly,unBliev glum/dum way lif,4 any1 name
name Js Xp shud B dif story
big issu=nuc warfar=Remem WW 2,bomb scar? Shelters?
List prophs dum 2day=(ILlus thez things)
Lk lif perspec worl find no hope
(Quote John Baillie & Future) this wat Scrip say &
this mesag spred 1 end Bibl 2 othr=Vss 7-8=READ
This prom hope 4 all life
(Illus Ingersol,Lazarus,& anser=gravyard Bethany rise)
4 res worl mayB glum/dum,but 4 Xpian glorius Hope &
thez 1's Js spk 2
but Scrip mor jus Psycho jargon 2 hyp selvs lif dark
Lk wat Js say=& quest is=Duz Scrip mean anythin ask
G He will grant?
ther thoz Bliev & short tim unBlief Bcuz G no do
that why Js add mor=vss 9-11
We shud thank G 4 no anser many thing,Bcuz infinit
wisdum protec us,many thing no gud 4us & He knows
Theme 7th chap=Judgment;vss 1-6,no judg,clean up
Shud pt out we sinful,unworthy His luv;if Xpian we
clens made whol Blud Js Xp=4givn sinners
Need kno sin daily & constan need G's help
Bcum mattr=Supply And Demand"=G has Supply and we R
2B k,Seek,Knok=Demand
Js giv parbl Lk 11=(READ vss 5-8)
Ask,Seek,Knok 4 Xpian contain striv deriv wat G has
4us & this=Read,study,med G's Word=seek thru prin pag
Xpian shud serch G's Word daily
Worship,Bibl study,prayr grp,Sun Sch all=Ask,Seek &
knok 4 G's Suply our livs
It=persistenc,Hungr Thirst aftr ritnes=this Demand
shud all hav & then we B fil
But quest=DO WE KNO G AS FATHER IN OUR LIVES?
only 1way=2B Born again;wen receiv nu natur then
Bcum G's child & not B4
vs 11=Js expl;if ol natur U kno gud gif=G duz nu natu
G want Suply,but no can if not child=posib only nu
natur cum thru Js Xp & then G giv Bcuz luv,want bes
G nevr giv U anythin evil,nevr
vss 9-10=Js compar man/G 2sho G luving
Hav U bin ask,seek,knok ther no anser? Perhap ho chil
(Il s print press,yng man made,let fix)We may C dis
ora livs & no kno how put 2gethr. Only 1 made us
can put 2gethr. Invit Him in2 Ur hart 2day & let
Him fix U. His is the Suply,wat He want from us=Dema

"Supply And Demand"

Scripture: Matthew 7:7-11

ext: Matthew 7:7

In a conversation just recently, one of our members remarked that he no longer read the newspaper because of the sad, sick, gloomy news it contains. Why is it that we seem to thrive on gloom and doom? We protest high prices, we protest ogvernment actions, we protest so many things in our nation today which different groups and segments of society consider wrong or bad, yet there is no mounted protest of the news media and their continual scare tactics every day. For the world which is unGodly and unbelieving, gloom and doom may well be a way of life. But for anyone who names the name of Jesus Christ it should be a different story. One of the big issues of our age which is scaring our young people out of their wits is the threat of nuclear warfare. How many of you remember how scared everyone was after World War II? And so much so that people were building and stocking underground bomb shelters. I remember one man in our neighborhood who was working very hard in Civil Defense as it was called, and he had a bomb shelter stocked and equipped, (and this was in Butler County). Listen to a few of these prophets of gloom: (Illustrations of these predictions, Card=Future: Dim)

If we look at life through the perspective of the world we find there is no hope. John Baillie has said, (quote from him of future). This is exactly what our Scripture for this morning is saying. This is the message that is spread from one end of the Bible to the other, Look at it in verses 7 and 8, (read them). This is the promise of HOPE for all of life.

(Illustration of Robert Ingersoll, atheist and Lazarus being raised)

For the rest of the world it may be gloom and doom, but for the Christian there is that glorious HOPE for the Christian and these are the ones Jesus is addressing.

But this Scripture is more than just a piece of psychological jargon to hyp ourselves with when the dark things of life may crowd around us. We need to examine more closely what Jesus is saying.

The question is, "Does this Scripture mean that anything I ask for God will ant?" ~~For anyone who believes this~~ There are those who believe this and in a very short time they are at the point of unbelief because God simply has not answered that for which they asked. That is exactly why Jesus added more to this than just simply asking, seeking, and knocking, as verses 9 through 11 tell us. We should actually thank God for not answering all of our prayers because all of us ask for things which God in His infinite wisdom knows are not good for us and because of His love for us, He does not grant those prayers. The entire theme of this 7th chapter concluding the Sermon on the Mount is that of Judgement. We passed through these first 6 verses and it had to do with not judging others and actually judging ourselves. Of cleaning up our own lives first. This action should make all of us realize that before God we continue to be sinful and unworthy of His love. If we are a Christian, one who has been cleansed and made whole by the blood of Jesus Christ, we are forgiven inners. But we need to know that we sin daily and we are in ~~need~~ constant need of God's help. So it becomes a matter of "Supply And Demand". God has the "Supply," and we are to have the "Demand," or the desire for it. This is what asking, seeking, and knocking are all about. Jesus gave a ~~praise~~ parable in Luke 11 as an illustration of this. (Read Luke 11:5-8).

Asking, seeking, and knocking for the Christian are contained in striving to derive what God has for us. That is why reading, studying, meditating on God's Word is important. We are seeking Him through His written pages what He wants us to have in our lives. A Christian should search God's Word every day of his life. Worship should be a vital part of a Christian's life, it is another means of seeking God. Bible ~~studies~~ study groups, prayer groups, Sunday School classes are all means of Asking, Seeking, and Knocking for God's Supply for our lives. It is a persistence to really want to know God and have more of Him in our daily lives. This is the "Hungering and thirsting for righteousness," which Jesus pointed out in the Beatitudes. It is the "Demand" we should all have and then we will be filled.

But the question is, do we know God as our Father in our lives? ~~We only know~~ ~~although~~ There is only one way in which God actually becomes our Father, and that is through being born again. When you receive a new nature then you become God's child and not before. This is what Jesus is trying to explain in the 11th verse. Look at it. He says, "If ye being evil," which means that is your old nature. And if in that old nature you, "Know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" You see, God wants to give us of His "Supply," but He cannot if we are not His child. WE only become His child by taking on that new nature which comes through ~~Jesus~~ Jesus Christ. Then God will give of His Supply to our demand, because He loves us and wants the very best for us. God will never give you anything evil, never. Jesus makes this comparison between man and God to show that God is loving. Verses 9 and 10 He points out, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a seprent?" No earthly father would act in this fashion. And neither does God.

Have you been asking, seeking and knocking and there seems to be no answers? Is it perhaps because you are not God's child?

(Illustration of printing press, young man made it, "Let him fix it")

~~Sometimes we and~~ We may see the disorder of our lives and may not know how to put it all together. Only the One who has made us, can put us together. Invite Him into your heart today and let Him fix us. His is the "Supply," what He wants from us is the "Demand."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twentieth Sunday After Pentecost October 17, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Choir Dir. and Organist
Mr. Roland Thompson, Saxophonist
Danny Mangel and Meredith Hewis - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Love Divine, All Love Excelling" Klotz
*Processional Hymn No. 349 "O for a Thousand Tongues to Sing"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord, our Father, we come to you as a people who are a part of the community of believers. We seek your guidance for we know that the Church cannot exist without it. Forgive each member of your church for their individual and corporate sins. Keep us true to the commitment of upbuilding the Church throughout the world. Keep us from the divisions that seperate us from others. And always keep us steadfast in your love, in Jesus name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 686 "Christ for the Word We Sing"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Offertory" Peeters
*Doxology 382
Scripture Matthew 7:12
Sermon "Self, Others, God"
*Closing Hymn No. 606 "He Leadeth Me, O Blessed Thought"
Benediction
Postlude "Stand Up and Bless the Lord" Turner

+ + + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Alice Kummer in loving memory of her "Husband"
Serving as Ushers today are: *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.
Mr. & Mrs. Paul Riemer will greet the Congregation today..
Rebecca Shearer and Tina Groves in Nursery today.
Hospitalized: Mrs. Zoa Morrison
Attendance last Sunday 148 and 16 Visitors
Bob Dellen and Chet Stauffer will be visiting the Hospital this week.
Tonight will begin the film series here in our church. It will be for 6 consecutive Sunday Nights. Bring a friends or neighbor. The film series will be on Family life. See you at 7:00 P.M. Cookies
Monday and Tues. - 6-8 - Aerobics in Rehoboth Hall.
Wed. - 7:15 - Chancel Choir
Thurs. - 6-8 Aerobics in Rehoboth Hall.
All names for Elders and Deacons are to be back to the Office today. See Bea in the office. Names placed for nomination will be announced next week.
The month of November our Church will be responsible for wheeling patients to services at the Veterans Hospital. Please see Bill Pflugh if you are willing to help out. You can also contact the Office - we need your help.
A Youth Choir Director is being sought. If you know of someone who would be willing to serve as a Choir Director for our children, please ask him/her to contact Lloyd Link or Harry Cunningham.
Are you a pianist? Would you consider playing in a cantata this Christmas? Interested accompanists should contact Mr. Cunningham to arrange for an interview.
October 31, November 7 and 14th and Dec. 26 are all open for Altar Flowers. If you want any of these Sundays - please fill in the Chart in the Narthex or let Bea know.

"Self, Others, God"
Scrip: Mt. 7:12
(Illus cartoon Sat Revu,man puzled doctor)
Wat do U do wen evn thoz who shud kno wat 2do dont?
This predic man fnd self in Bgin exis Gard Eden
G provid ansers,but no1 listen;Wen cam erth Js Xp
stil man refus listn & evn advanc socity no kno wat
Hav bin lk anser Js gav thoz follos & thoz want 2B-2ds
Ansers easier red than dun,but availbl if sek folo Hi
Las chap Serm Mt thus giv guidlines=prevent judg,lk
self 1st;instruc propr thing G;instruc persist seek G
Now cum wat seem isolat vs,but 1nce agin it not
1st thing=Ther4,(Sem prof C Ther4,Shud C wat Ther 4)
Isolat word,comma,sum 4go vss & lk rest vs follow
Read vs=1st time say positiv=Goldn Rul
3 elements=Self,Othrs,G=G superced all,but stabt self
Word=all thing=Gr PANTAS=whol,entir,everthin,substar
If act/react=everthin othrs do wud put self othr plac
Kno wat lik fud,cloth,also kno wat lik/dislik relatsh
Enjoy B made fool? Gossip? Ridicul? Famly mistreat?
Remind our falts? If dislik,all do,so duz any1 else
Js say=If U dislik,remem feloman duz also,treat him
lik U want 2B treat
Mus deal self 1st,then deal feloman;own doorstep 1st
2nd=Othrs,but mus underst self,cum bak ea 1 personal
Why hav probs this lif? Why probs worl multiply ????
Anser ly hart of man;anser human giv,othr fello falt
Wen othr strait out,everthin fine,but wil it B?
Go bak 2creatin=G provid perf envirn,had 2 hav more
Who caus it=Adam say=Her;Eve say Serp;alway sum1 els
(Illus boy eat cake,no think of sister)
The anser=man self-centr,everthin revolv rnd him
find al sort excus why he way he is
(Illus Zoo creaturs;descend monkeys=Human Nature)
So hw resolv mes? Go bak 2 Bgin;Go bak 2 God,start Him
He Holy=we siners;this pt mus cum 2
Mus C selvs siners hands riteous God & then wen this
perspec made awar our livs need straiten 1st
Then Bgin think othr peop,needs,concerns,feelings
Wher can we help? & if ea day do this G Rul Bcum
realty 4 us
We wud 4get self,ailments,probs,& get off self-centr
Js gav G Rul,also illus Gud Sam;how oft hav opp &
let it pass by othr side? Berate self no help????
Flat tire/cud B wife? Neighbor strugl/cud B U latr?
Evr stop think U cud B thoz shoes & want sum1 help?
This wat Js say=get self out of rd;if truly luv G as
shud,U wil C neighbr sum1 G luv & seek 2 luv him 2
& this wat we want in return=READ Vs 12

"Self, Others, God"

Scripture: Matthew 7:12

llustration of cartoon from Saturday Review of man & puzzled doctor and)
(Large chart showing picture of human body, parts identified by names, arrows)

~~Things are pretty bad when no one knows what to do.~~ What do you do when even those who should know what to do don't? This is the predicament man has found himself in from the beginning of his existence in the Garden of Eden. God had provided the answers all along, but no one was listening. When He came to earth in the person of Jesus Christ He gave the answers, but still man refused to listen and even in our most advanced society man does not know what to do.

We have been looking at the answers Jesus gave to those who were His followers and to those of us who want to be His followers today. The answers are esaier read than done, but they are available if we seek to follow Him.

In this last chapter of His Sermon on the Mount He has thus far given us guidelines to prevent us from judging others by showing us that we need to look at ourselves first. Then He instructs us the proper giving of the things of God to others. And then He gave instructions about being persistent in seeking God's help and direction for our lives. Now He comes to what appears to be once again an isolated verse from all of this. But once again we must add that it is not isolated, instead, it ties all of the foregoing verses together.

The first thing we see as we look at this verse is the word, "Therefore." A Seminary professor taught that whenever the word "Therefore" appears in Scripture, we should look to see what it is "There for." So as we isolate this word and look at it we see that the verse states, "Therefore" followed by a comma. This means that the word "Therefore" is separate from all of the rest. The comma is an indication that we are to pause at this point. "Therefore" sums up all of the foregoing verses and now we look at the rest of the verse to see what the real meaning of the foregoing is.

Now what follows is the admonition, "All things whatever ye would that men should do to you, do ye even to them; for this is the law and the prophets." Here for the first time is the positive way of saying this. Many, many Jewish

teachers, scholars and Rabbis had said it negatively. But Jesus was the very first to say it positively.

Involved in this saying which is called "The Golden Rule," are three elements. They are: Self, Others, and God. God actually supercedes all, but to look at this saying in its context we must start with self.

Jesus said, "Therefore," meaning all of that which I have stated before this, now comes to this point and that is, "All things." The word for "all things" in Greek is Pantas and it means, "The whole, all the whole, everything, the entire substance." With this in mind then it becomes, "Everything that ye would desire that men should do to you, do ye even so to them." If we acted and reacted in this manner it would change the whole course of life for all of us. The rule of thumb for each of then is to constantly put ourselves in the other fellows place. Almost all of us carry around with us an unwritten list of our likes and dislikes. This applies to all things of life. We know what we like in the way of food, or clothing, but we also know what we like and do not like in the area of our relationships with other people. Do we like to have people treat us like infants? Do we enjoy being made to look like a fool? Do we like to have people gossip about us, or say untrue things about us? Do we like to be ridiculed in any way? Do we like our families to be treated shamefully? Do we like to be reminded of our faults and have our mistakes thrown up to us? The chances are if we dislike all of these things, so does anyone else. So Jesus is saying, "If you dislike all of these things being done to you, or said about you, then remember that your fellowman doesn't like them either. So treat him exactly as you want to be treated. We must deal with our selves first and then when we have done that, we can deal with our fellowman because we have taken care of our own doorstep.

The second part of this Golden Rule is others. In order to understand "Others we must once again understand ourselves. It keeps coming back to each one of us personally. Why is it that we have all the problems in this life?

Why do we see all of the problems of this world multiplied more today than at y other time in history? The answer lies in the heart of man. The answer we as humans will frequently give is that it is the other fellow who needs to be straightened out ,not me. It's "Him." Then when He is straightened out, everything will be fine. But will it?

All of this goes back to the creation of man. God provided him with a perfect environment to live in but he wasn't satisfied with that, he had to have more. And so we had what we call the fall of man. But who caused it? Why it was her Adam said. It was the seppent Eve said. Always it is the other person who is at fault. And what causes the continued fall of man?

(Illustration of little boy and eating all the cake, not thinking of sister)

Here is the answer/ Man is slef-centered. Everything revolves around him, or so he thinks. And he can find all sorts of excuses for why he is the way he is.

Illustration of zoo creatures, & descended from monkeys, Card:Human Nature)

It is someone else; it is environment; it is parents; it is fellow-workers; it is everyone else but ME.

So how do we resolve all of this mess? We go back to the beginning. We go back to God. It must start with Him. He is Holy and we are sinners. This is the point we must come to. We must see ourselves as sinners in the hands of a Righteous God. Then when we see things from this perspective we are made aware that our lives need to be straightened out and we see things in their proper perspective. Then we begin to think of other people; their needs, their feelings and the other things that make up their lives where we can help. If each day each of us would seek to help someone who needed help, regardless of who that person was, the Golden Rule would start to become a reality for us. We would forget self, and concentrate on being of use and service to others. But as long as we sit around and brood over our problems and ailments, our lives will be strictly self-centered. Jesus not only gave us the Golden Rule, but He also gave us another illustration with the parable of the Good Samaritan. How often

do we have the opportunity of being of real help or service and we let it lip away? And then how many times do we berate ourselves for not helping? Have you ever driven by a woman standing helplessly by her car with a flat tire and passed by on the other side? Did you ever think that could happen to your wife? Have you ever watched while a neighbor perhaps struggles with a heavy load and you never offered to help? Did you ever stop to think maybe someday you would be in those shoes and wish for someone's help? This is what Jesus was saying. Get self our of the road. If you truly love God as you should, you will see your neighbor as someone whom God also loves and seek to do and act toward that neighbor, as you want him to do and act in your life. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-First Sunday After Pentecost October 24, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Dir.
Mr. Roland Thompson, Saxophoniar
Valerie Hartley and Julee Vargo - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "O Master, Let Me Walk With Thee" Smith
"Thou Art the Way: To Thee Alone" John 14:6
*Processional Hymn No. 21 "Love divine, all loves excelling"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our Father, praise for the gift of thy Spirit. We ask for thy Spirit at the times when we are filled with doubt; when we are filled with hatred; when we are devoid of patience; when we show forth selfishness. In all circumstances which are contrary to thy will, send thy Spirit to help, to heal, and may we know thy forgiveness, through Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 456 "My Jesus, I Love Thee"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (#30)
Offering
Offertory "Jesus, My Truth, My Way" Kindermann
*Doxology 382
Anthem "Seek Ye the Lord" Roberts
Scripture Matthew 7:13-14
Sermon "Intersection: Broadway And Turnstile"
*Closing Hymn No. 477 "More about Jesus would I Know"
Benediction
Postlude "Jesus, Savior, Pilot Me" Kindermann

+ + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Ed and Gloria Walker to the "Glory of God"
Serving as Ushers today are: *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.
Mrs. Diane Hollefreund will greet the Congregation and Visitors at the door this morning.
Debby Johnston and Renee Brown will be in the Nursery.
The attendance last Sunday was 151 with 9 Visitors.
Hospitalized: Mrs. Zoa Morrison HARVEY CAMPBELL
Dave McMillin and Nancy Link will be visiting the Hospital this week.
Tonight - 7:00 - The Film "The Family: God's Pattern for Living." This is the second of a six-part film series. This film is, "God's Pattern for Wives."
Monday and Tuesday - 6-8 - Aerobics in Rehoboth Hall.
Tues. - Board of Christian Education Meeting - Teachers and Officers are requested to attend.
Wed. - 7:15 - Chancel Choir Rehearsal
Thurs. - 10:30 A.M. - Meeting of the Mary Martha Circle at Helen Sheppeck's home.
Friday - Square Dance in Rehoboth Hall from 8-11 P.M. Harry Kelley caller. Everyone in the Church is invited - Sponsored by the Sunday School.
Nomination for Elder are Harry Burns, Harry Fry, Richard Mangel, Chuck Penar and Roland Thompson.
Nomination for Deacons are Dan Bosko, Marie Henry, Martin Henry, Howard Jaillet, William Sheppeck and Carl Vinroe.
The Election will take place November 7 along with Presentation and Adoption of Budget.
We are responsible for taking patients to the Service at the Veterans Hospital during the month of November. Please let Bill Pflugh or The Office know if you can help with this project. We need at least 4 for each Sunday during November. November 7, 14, 21, 28.
B 82-83 - Energy Assistance Program information - Narth

"Intersection: Broadway And Turnstile"
Scrip: Mt. 7:13-14

Prob 1 mos wel kno intersects natin/worl Br & 42nd
I: his pt al glamor,glitr NY nitelif emerg emblaz
neon lites,marque sines. It bin cal=Grt Whit Way
Al this distrac,detrac al hapn along & purp 2 apeal
ind id desir,entertain,wine/dine,perhap 4get worl/se
But I don Bliev need go NY encountr intersec import
Bliev intersec ea persn cum to at which mus mak ch
Encountr may tak plac any pt indiv lif,no def time/ag
All this in hands of God
I Bliev intersec=Br & Turnstile
Rd. lif as ea liv cudB comp Interstat;we familir
broad spacious means travl offr;they wel lit,wel
mark 2 direc 2 propr exits,turnoffs
Pictur if wil travl hiway name=Brodway;as travl C all
smil face,& in midst crowd;bbit lit ex giv info all
kinds=Ex 4 fun/plesur;xxf prof/gain,ex 2satisfy all
As mak ex & mak selectins lif,get bak on=stil corwds
& wel lit rd strecth B4 U
At sum pt cum dim lit ex;no hav alur,plesur othrs;
it no wide;in fac only naro lane with Turnstile &
only 1 persn entr ex at a time
Sumthin apeal this ex,yet,requir grt decisin;
So comp Bgin=smooth,wel lit,crowd=Brodway;on it R
many frends,evn relativs;ther lure lif,ful & best
Ther chanc to chanc anything,no comp 2 Turnstile
Byon Turnstil no C Rd,turn out site;no glamor,glitr
& choic dificult;Bcuz vast contras 2 Brodway,it tempt
Wil it B fulfil? Satisfy?
Bcuz lak lite,glitr,cud B bettr,it jus mite
Js extend that cal=Vs 13a=ther it is,but cal 2al2geth
d. way lif & this 1st rdblok 2 ansering call
2many peop paint glumy pictur=no fun,all negtiv,
but jus oposit tru=lif postiv Bcuz Js Xp in control
Ther thoz cary oposit extrem also=al rosy,no probs,et
But truth wen cal anser,serch 4guid & help shud Bgin
Wat hap Blievr lif wen 2st anser cal Xp?(Satan fite4)
Worl say=Cant Beat,Join=exact wat many peop do,easie
On naro wind path 2B folo after pas Turnstil,stil ex
lead 2 Brodway;that way easier,frends ther,why serch?
Along w/cal Js issu declar shud B slogan lif=13b
1nce cal anser,ex Brod made,Turnstil pas thru,serch
Bgun,shud B resolv stay naro way=Js giv this also
vs 14=Lif at end twist,turn,naro,destruc end Brodway
Which wil it B?
(Il 3 SS boy,like rich this lif/Laz after deth)
This plite worl 2day,cant hav both way;cant liv 4
Satan this life,expec liv w/G hearaftr

Perhap sum U this AM hav bin strugl anser call,
perhap may hav anser,but lif got worse
Js giv comp & cant say no herd,or bin told bout;
that comp is=Destnuctin, or life, which wil it I
Brodway, or the Turnstile exit?
Sum1 written,He who prepares for this life but not
4 eternity, is wise for a moment, but a fool f ever

Read vss 13 & 14.

"Intersection: Broadway And Turnstile"

Scripture: Matthew 7:13-14

Probably one of the most well known intersections in our nation, if not the entire world is Broadway and 42nd Streets in New York City. It is at this point that all of the glamour and glitter of New York's nightlife emerges, emblazoned in neon lights and marquee signs. It has well been called, "The Great White Way." All of this is to detract and distract any and all who happen along. The purpose is to appeal to the individual's desire to be entertained, to be amused, to be wined and dined, and perhaps behind all of this to be separate from the world for a time and forget life in general. But I don't believe we need to travel to New York City to encounter an intersection of much more importance. I believe there is an intersection that each person comes to at which he or she must make a choice. This encounter may take place at any point of the individual's life. There is no definite time nor age we can set for this encounter. All of this is in the hands of God. But I believe that Intersection could be called "Broadway And Turnstile." The road of life as we each live it could well be compared to those superhighways we have today which we know as"Interstates." I think we are all familiar with THE broad and spacious means ~~they offer~~ of travel THEY OFFER. They are well marked and well lit to direct us to the proper exits and turnoffs. But picture if you will traveling on a highway such as this and the name of the road is BRoadway. As you travel down that well paved highway you are in the midst of the crowd. You're surrounded by smiling happy faces. Everyone seems to be in a festive spirit. Everyone seems to be hurrying to get to where they are going. As you travel along you see the very brightly lit exit signs giving information of all kinds. Each exit only takes you off Broadway for a short piece and it is there that you find whatever it is you are seeking. There are exits for fun and pleasure, exits for profit and gain, exits to satisfy every whim of any and all. As you make your exits and spend some time in making your selections for life, you then get back on Broadway and discover that the crowds are still there,

"Intersection: Broadway And Turnstile"

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and the wide open well-lit road stretches out before you. But at some point on Broadway you come to a dimly lit exit. It doesn't have all of the advertisements of allurements and pleasures the others have had. It isn't a wide sweep off the main highway such as the others. In fact, it is only a very narrow lane with a ~~turnstile~~ "Turnstile," which only permits one person at a time to enter the exit. There is something about this exit which is appealing and yet, it requires a great decsion to be made.

Instantly, the comparison begins. On one hand is the beautiful, smooth, wide well-lit, well-marked Broadway. On it are many,many friends, even relatives. There is the lure of life at its fullest and best. There is the chance to take a chance, or gamble on many things. And compared to the exit with the "Turnstile," there just is no comparison. Beyond the "Turnstile" the road cannot be seen since immediately after the ~~ex~~ actual exit it ~~turns~~ turns who knows where. There doesn't seem to be any glamour or glitter beyond, so the choice is difficult. But there is something about that exit which is tempting because of ~~the~~ its vast contrast to "Broadway." There is that nagging question of will it be more fulfilling, more satisfying than anything tried thus far? Because of its stark lack of light and glitter to allure and attract, there is a challenge that it just might, it just might offer something never dreamed of before. There is that Call that seems to offer more than Broadway has offered thus far. Jesus extended that and extends that call. He invites, Enter ye in at the strait gate." There is the call, the invitation to depart from the gleam and glitter of worldly allurements. But the call is to an altogether different way of life and this is the first roadblock to answer that call. For too long there have been those who have painted a gloomy picture of what life is after the call of Jesus Christ is answered. Life does not take on a negative aspect as some would have us believe. Just the opposite is true. Life becomes positive because Jesus Christ is in control.

But there are those who would carry this to the opposite extreme also. They speak of all problems being done away with and life is supposedly rosy from

there on out. But the truth is that when the call is answered, a search for idance and help should begin. But what happens in a believers life when he first answers the call of Christ? Many people begin to say how much better off they were before they came to Christ. And the answer is that before they came to Christ they were living in the world, the domain of Satan. As long as they were there he had no need to worry about them. But when they answered the call of Christ he knew he lost them and so he sought to bring them back by causing turmoil and problems in their lives. And what is often the path of least resistance? The answer of the world is, "If you can't beat em, join em." And that is exactly what many people do. On the narrow winding path to be followed after passing through the Turnstile there are still exits leading to Broadway and that way was easier, and many friends are still there, so why Search? Exit Turnstile and go back to Broadway. But along with the call Jesus issued a declaration which should be the slogan for every traveler of life. He said, or wide is the gate, and borad is the way that leadeth to destruction, and many there be which go in thereat," (Vs. 13b). That Boradway may seem the place to be with its bright lights and fun and games. But in the end it will bring destuction to any and all who travel on it.

Once the call is answered, the exit from Broadway is made, the Turnstile has been passed through and the search has begun, there should be that resolve to stay on the narrow way. Jesus gives for our motto, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," (vs. 14). There is life at the end of the twisting narrow way, and destruction lies at the end of Broadway. Which will it be?

(Illustration of Sunday School boy wanting to be like rich man in this life, and like Lazarus in heaven).

This is the plight of the world today and we can't have it both ways. We can't live for Satan in this life and expect to live with God hereafter. Perhaps some of you this morning have been struggling to answer the Call, or perhaps you may have answered it, but life may have gotten worse. Jesus gives us the comparison and we can't say we haven't heard of it, or been told of it. That

comparison is, "Destruction," of, "Life." Which will it be? Broadway, or the Turnstile exit?

Someone has written, "He who prepares for this life but not for eternity is wise for a moment, but a fool forever." "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Reformation Sunday October 31, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Chr. Dir.
Mr. Roland Thompson, Saxophonist
Valerie Hartley and Julee Vargo - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Introduction" Peeters
*Processional Hymn No. 547 "The Church's One Foundation"
*Ascription
*Exhortation
*Confession (In Unison) "O God, you have taught us to keep all your heavenly commandments by loving you and our neighbors; grant us the spirit of peace and grace, that we may be both devoted to you with our whole heart and untied to each other with a pure will. Forgive us we ask in Christ's name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 545 "I Love Your Kingdom, Lord"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (#30)
Offering
Offertory "Built on the Rock the Church Doth Stand" Hoelty-Nickel
*Doxology 382
Anthem: "Lord Jesus Christ, with Us Abide" Bach
Scripture Matthew 7:15-16
Sermon: "Non-Prophet Prophets"
*Closing Hymn No. 118 "A Mighty Fortress Is Our God"
Benediction
Postlude "Christ Is our Corner-Stone" Miles

+ + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Von Maloney in loving memory of her "Husband"
Serving as Ushers today are: *Mike Nazaruk, Gottlob Kradel
Mr. & Mrs. Mike Nazaruk will greet the Congregation and Visitors at the door this morning.
Attendance last Sunday 174 with 14 Visitors.
Nursery will be provided today.
Tonight - 7:00 - The third film "The Family: God's Pattern for Living" will be shown in Rehoboth Hall. You and your friends and neighbors are invited to attend this special film.
Time and Talent Sheets are available from the Ushers. Please fill yours out and return it in the Offering plate today or in the next week. .. Monday Nov. 8. Committee appointment. Set up Committees and schedule for year book.
Election of Elders and Deacons will be November 7. Those nominated for Elder are:Harry Burns, Harry Fry, Richard Mangel, Chuck Penar and Roland Thompson.
Nominations for Deacons are: Dan Bosko, Marie Henry, Martin Henry, Howard Jaillet, William Sheppeck and Carl Vinroe.
November 7 will also be the presentation of the Budget.
During the month of November we are responsible for taking patients to the Service at the Veterans Hospital. We need 3 people each Sunday..Contact Bill Pflugh or the office if you can help. Get a few together and let Bill know that you can help.
Mon. 6-7; Tues. 6-8; Thurs. 6-8 - Aerobics in Rehoboth Hall.
Mon. 7:30 - Women's Mary Prugh Cir. Meeting..
Wed. - 7:00 - Council meeting
Thurs. 7:15 - Chancel Choir Rehearsal.
Virginia Mangel and Marlene Riemer will be visiting the Hospital this week.
A Youth Choir Director is being sought. If you know of someone who would be willing to serve as a choir director for our children, please ask him/her to contact Lloyd Link or Harry Cunningham.

"Non-Prophet Prophets"
Scrip: Mt. 7:15-16

(Illustration baloonist, &buseles information)
Thi partil wat Js get at wen spk fals prophs
M t much mor than useles info,ther meths/motivs
Vs 15=Js issu warn folos wud keep entr narro gate
& ead 2 destructin & giv instruc disting tween 2
vs 16=Fufil proph prov which;edibl fruit/uned prods
Perf ex Jeremiah chap 28
Chap 27,led by G put wuden yok symb yok bond Isites
2endur;Jer 2 spk 2 King & tel peop 2submit 2 NEBuch
this chap warn peop no listn fals prophs in midst
Now chap 28 actul encountr with 1
vss 1-4=Han giv glo proph encourag peop Is;spk B brot
bak captivty 2 Jeru,& supposedly cum from God
vss 5-6=Evn Jer say Amen;cert sound encourag nuws
vss 7-8=Jer remin peop many prophs old predic war,
evil,pestilenc peop mus endur
vs 9=Jer remin peop tru test prophs whethr peac cum
4th aftr proph,then tru mesengr of God
Thez word no pleas Han & read actin 10th vs
vs 11=As Han brok yok,so L brk yok Bab hold Is/othrs
Vss 12-14=W of G cum Jer,return spk 2 Han truth
Vss 15-16=Jer spk W of G Han reveal as fals & G judge
Examin Han/Jer mak comps
Han=pr & proph;not unwelcum,nor uninteligent;he re-
spec & listn 2
Jer=also pr,no accpt,no listn Bcuz mesag unpop
Han tel wat peop want 2 hear,Jer didnt
Han spk G's luv,nevr judgmen,Holines,ritnes,justic,
desturc evil doer
man need hear G luv,but mus hear othr also
Je preach tru measg,he saw Non proph,prophs,but he
no herd;Js spk tru no herd,Pr,Rabs,Scrib,Phars herd
M. Luthr lash out non proph,prophs & excom,heretic
Why? Bcuz mesag of real proph id truth
(Ex K Marx & Relig op of peopl) thiz Bliev G deny it
But ring truth,ask=Why Ch inefectiv 2day? Why peop no
turn 2 it in diff times as 1nce did?
anser=Ch is/has bin drug peop with non-proph mesag
Higher Criticism=expl quest all fundamentals of faith
all led to clergy no Bliev,preach,teach fundys faith
may mentin G,or Js,but not with plea 4 self-exam all
They sheep,wolf cloth tear body Xp lik wolf/sheep
(illus atheist fire,no fire B4) Ther need 2B fire cum
pulpits ever Ch so peop no lul fals securty of simply
liv gud,moral lif ticket eternty
Jn esley 1nce sed=Wen I preach,I set myself on fire
& people cum 2 see me burn.

Evr preach shud do
Proph not necesarly jus man specil mesag 4tel futur events
Proph 2B 4th teller of G complet truth honesty
Ther 2B no glos ovr it,or worry tramp toes
Mesag 2B giv 2 poores on up 2 mos influentil
From leas educat,2 intelectual
But mesag not only 2cum from preach,it 2B 4th to by ever membr cong
We eamh proph 4 G & we can no pas off as B duty G's appt mesengers,the clergy
Quest is=Am I a Non- Prophet Prophet?
Or am I a tru proph who spks of Js Xp & giv evidenc of Him in my lif?
(Illus Aunt Sophie & wooden indian)
Bewar of fals prophets which cum 2 U in sheep's cloth buti inwardly are ravening wolves. Ye shall kno them by their fruits.

"Non-Prophet Prophets"

Scripture: Matthew 7:15-16

(Illustration of baloonist and useless information)

This is partially what Jesus was getting at when He was speaking of false prophets. But He meant much more than just the giving of useless information. The false prophets He was speaking of gave true information, but it was their methods and motives He was talking about.

Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Jesus was issuing a warning to His followers that these false prophets would keep them from entering the narrow gate and instead of being led to eternal life, will be led to eternal destruction. He then gives instructions how to distinguish between true prophets and false prophets by stating, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" It is the fulfillment of prophecy which will show whether they are true or false. The logical questions are asked about edible fruit coming from unedible products such as thorns and thistles.

A perfect example of what Jesus was saying took place in the life of the prophet Jeremiah. This incident is found in the 28th chapter of his prophecy. Let us look at this illustration.

Jeremiah had been led by God to make a wooden yoke and to place it around his neck. This yoke was symbolic of the yoke of bondage and exile the Israelites were to endure. Jeremiah was to speak to the king and tell him how the people were to submit to King Nebuchadnezzar. In the previous chapter, THE 27TH he warned the people not to listen to the false prophets which were in their midst. Now in this 28th chapter we read of an actual encounter between Jeremiah and one of these prophets.

Verses 1-4=Hananiah gives a prophecy which is very glowing and encouraging for the people of Israel. The prophecy speaks of the people being brought back from exile by God to Jerusalem. The prophecy supposedly came from God.

Verses 5-6=Even Jeremiah says Amen to this prophecy. It certainly sounds good to all of them and it certainly is encouraging news at long last.

Verses 7-8= But Jeremiah reminds the people that many prophets of old had predicted that there would be war, evil, and pestilence the people must endure.

Verse 9=Jeremiah reminds the people that the true test of a prophets, whether he was a true or a false prophet was the final outcome. If he prophecied peace and peace came forth then he was God's true messenger.

But these words were not pleasing to Hananiah and so we read of his action in the 10th verse, (Read this).

Verse 11=Just as Hananiah broke Heremiah's yoke, so the Lord is going to break the yoke which Babylon held Israel and others captive with . Or so Hananiah prophecied.

Verses 12-14=The word of God comes to Jeremiah to return and speak to Hananiah the real truth.

Verses 15-16=Jeremiah speaks the words of God to Hananiah and reveals him as a false prophet. For this God's judgement is upon him and he is destroyed by God.

If we examine the messages of Jeremiah and Hananiah we can make the comparisons necessary to see the difference between them. Hananiah was not an unwelcome unintelligent man. He was a priest and considered a prophet. Therefore he was respectable and listened to. Jeremiah on the other hand was not as freely accepted with his prophecies even though he was also a priest. The difference was that Jeremiah's message was one which was unpopular. Hananiah on the other hand spoke what the people wanted to hear. He didn't speak of God's demand for righteousness. Nor of God's judgement of sin, His destruction of evil and the evil doer. Hananiah spoke of God's love only. Men need to hear of God's love. But they also need to know of the Holiness, the righteousness, the justice, and the wrath of God. This is what Jeremiah preached and prophecied and for it he was hated. Jeremiah saw the "Non-Prophet Prophets" around him and spoke the true message of God, but he was not heard. Jesus spoke the true message of God, but instead, the priests, the rabbis, the Scribes and the Pharisees were heard. Martin Luther lashed

out at the "Non-Prophet Prophets" of the Church of his day and for it he was e communicated and branded a heretic. Why? Because the message of the real prophet is that of truth. Karl Marx one of the founders of Communism said, "Religion is the opiate of the people." We who believe in God want to deny this. But in all seriousness we must say there is a ring of truth within the statement. Why is the church so ineffective today? Why is it that people are not turning to the church in difficult times as they once did? The answer is that the church is and has been drugging people much like opium or some other drug with a Non-Prophetic message. This movement began to really gain momentum from the turn of the century to our present day. It started as an intellectual discovery of what is called "Higher Criticism." This meant that everything of the faith has been looked at in more critical light, in more scholarly investigation. Everything from the authenticity of the different authors of the books of the Bible, to the actual words which Jesus spoke and re they His or put there by authors; the questioning of His virgin birth, His miracles, His death on the cross, and His bodily resurrection; not to mention that He is not actually coming again, and this was added or misunderstood by the Apostles. All of this has led to the fact that many clergy do not believe, much less preach about the Deity of Jesus Christ, the blood atonement of His death on the cross and the other fundamentals of the faith. They mat mention the name of Jesus, or speak of God. But it is done with no discomfort or a plea for self-examination of all of the congregation. They are sheep in wolves clothing. They are actually tearing at the body of Christ much as a wolf would tear and destroy harmless sheep. They are "Non-Prophet Prophets." (Illustration of atheist, church fire, and never fire in this church before). There needs to be fire coming from the pulpits of every church so that people are not lulled into the false sense of security of simply living good moral lives and this is the ticket to eternity. John Wesley once said, "Then I preach I set myself on fire and people come to see me burn." This is what every preacher should do. A prophet was not necessarily just a man who had a special

message of foretelling future events. A prophet was to be a "Forth" teller f God's message. He was to tell forth, put forward, the word of God in complete truth and honesty. There was to be no glossing over it, or worrying about tramping on toes. The message was to be ~~for~~ given to the very poorest on up to the most influential; from the least educated to the intellectual. But the message is not only to come from the preacher, it is to be "Forth-told" by every member of the congregation. We are each a prophet for God and we can't pass it off as being only the duty of God's appointed messengers, the clergy. The question is what kind of prophet am I? Am I a Non-Prophet Prophet? Or am I a true prophet who speaks ~~and~~ of Jesus Christ, and gives evidence of Him in my life?

(Illustration of "Aunt Sophie" scrubwoman and witness for Jesus Christ)

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-Third Sunday After Pentecost Nov. 7, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Chr. Dir.
Mr. Roland Thompson, Saxophonist
Brian Hollefreund, and Beth Hartley - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Two Psalms (124 & 127) for National Days
J. C. Bach
*Processional Hymn No. 377 "Joyful, joyful, we adore Thee"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, forgive us for our faulty following of the Master: our slow faith in His power to save; our timid, hesitant answers to His call for service; our insensibility to the meaning of His cross; for all that mars our discipleship, and make it difficult for others to believe in Him. We ask it all in His name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 476 "More Love to Thee, O Christ"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (#30)
Offering
Offertory "Variations on the Hymn-tune 'Brattle Street'"
Frischmann
*Doxology 382
Anthem: "America, The Beautiful" Ward

Scripture: Matthew 7:17-20
Sermon: "Visible Fruit"
*Closing Hymn No. 595 "Lead On, O King Eternal"
Benediction
Postlude

+ + + + + + + *Congregation Standing + + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Margaret McClymonds to the "Glory of God"
Serving as Ushers today are: *Charles Penar, Dan Boska, Dave McMillin.
Deacon and Mrs. Dave McMillin will greet the Congregation and Visitors at the door this morning.
Hospitalized - Mr. Harvey Campbell
Pamela Tait and Diana Hollefreund will be visiting the Hospital this week.
Nursery will be provided today by Robin Knauer, and Valerie Hartley.
Tonight - 7:00 - 4th in the Series"The Family: God's Pattern for Living" will be shown in Rehoboth Hall. This film will be on Children. You are all encouraged to attend.
Next Sunday is available for Flowers - if you would like to have this particular Sunday let Bea know or please sign the flower chart in the Narthex.
Mon. Tues and Thurs. - Aerobics in Rehoboth Hall.
Wed. - 7:15 P.M. - Chancel Choir Rehearsal.
TODAY IMMEDIATELY FOLLOWING THE SERVICE - ADOPTION OF THE BUDGET AND ELECTION OF ELDERS AND DEACONS IN REHOBOTH HALL.
Contact Bill Pflugh if you can possibly help push patients in wheel chairs to the service in Veterans Hospital this month. We need 8 for each Sunday this month.
Follow-Up Committee Meeting - Tuesday - Nov. 16 - 7:00
Daily Bread booklets are on table in Narthex
Monday - November 8 - 7:00 - All Elders and Deacons - New and those going off,and all other members of Council. All heads of organizations within the Church - Committee appointment. Set-up Committees and schedule for year book.
Next Sunday is Christian Enlistment Sunday - please return all commitment cards by next Sunday

"Visible Fruits"
Scrip: Mt. 7:17-20; Text: Mt. 7:20

(Illus kindergartn techer,mistak man subwy fathr pupl)
Per. p gud examp thing no alway wat seem 2B
Sum sed=if lk lik duk,quak lik duk etc,but circumst
2da, worl this no necesarly tru
Ex=imitatin buttr,salt;blu jeans;paintrs pants etc
This dilema Js try pt up in Scrip
las wk red fals prophs,this add 2it=~~READxxxx17-20~~
He sed las wk=By ther fruts ye shal kno them, now add
to it=READ verses 17-20
pt out B4 Js mak comparson;spk f ls prophs/frut or
results lif identfy them;now comp gud/bad trees
Not rottn trees,Bcuz no bring frut,spk tree resembl
ea othr,but distinc dif Btween fruts
(Examp apple trees neigbor as boy & dif Btween)
This no mean 1 ugd othr evil,appearanc deceiv & this
subtl pt Js mak
He continu direc at followes,peop we cal Xpian
Js mak pt cud B determ wat kind frut wer by observ
evidenc wil cum 4th & mayB seen
We deal entir sumatin Serm Mt as lk at this comparsin
Js had giv foundatin stons on which Xpian lif 2B bas
By lk disting marks of Xpian can C if=ppor spirit,
morn ovr sin;seek B meek etc=lk & read Beats=5:3ff
Thex fruts can/shud B seen Xpian,if not then concl
tree is evil,false, untrue
(Illus unkno authr about worship="Wk fil selfnes etc)
How do we liv outsid thez walls? Can peop lk us & C
fruts of Xpianty in us?
If lk vs 20 we C it plural=FRUITS,that means=MANY
We kno from list Beats,& evn tho we kno them,we also
kno imposibl 2liv this Serm Mt completly,
yet we R 2B striv 2liv it;Js knows strugl fac daily
He wil 2 4giv wen fal & fail,
He kno isnt easy,but want us 2kno He reveal ~~xxxx~~
pretendrs 4 wat they R=BY THER FRUTS YE SHAL KNO
This serius busnes & Bcum mor serius wen read conseque
of liv eithr 4 or agin God
Jn 15:1=READ=non-bear branch,unfrutfl,bad frut,wilB
dun away with whil thoz branch produc & bear frut wilB
only trim,prun,hel 2B mor frutful
We no lef alon this lif,but musB pt rt directin
(Illus boy,fathr,& Is Ur Face 2Ward Me?)
is everthin clear Btween U & I? Is ur fac 2ward His
so His fac can B 2ward U? Wat kind of frut R we known
by? Js sed=By Ther Fruts Ye Shal Kno them

"Visible Fruits"

Scripture: Matthew 7:17-20

Text: Matthew 7:20

(Illustration kindergarden teacher mistaking man on subway as father of pupil) Perhaps this is a good example that things are not always what they appear to be. Someone has said something to the effect, "If it looks like a duck, walks like a duck, quacks like a duck, does everything a duck is supposed to do, then it must be a duck. But with many circumstances as they are in today's world, this doesn't necessarily hold true. Look at all of the things man has been able to counterfeit. There is imitation butter, salt, sugar and so on. If we were to assume that we could determine what everything was by outward appearances we would quickly learn how wrong we may be. Modern dress is a good example. Many young people have been into a craze of wearing denim clothing. Not too long ago the only people wearing denim to any great degree were farmers, and cowboys. Would we say then that every boy or girl wearing blue jeans to school are farmers or cowboys? Another craze has been painters pants. Are all teen-agers wearing painters pants, painters? Of course not. This is the dilemma Jesus was trying to point up in this particular portion of Scripture.
We had read of false prophets last week and Jesus had said, "Ye shall know them by their fruits." But He added to this thought by saying, (read verses 17-20). Once again as we have pointed out before, Jesus is making a comparison. He was speaking of false prophets and how ~~their~~ the fruit, or results from their lives would identify them. Now He carries it one step further and makes the comparison between good and bad trees. We must understand this comparison in order to get the point which Jesus is making. He is not talking about good trees and rotten trees. Rotten trees, or decayed trees do not bring forth fruit. There is a subtle element which Jesus is pointing out. He is speaking of trees that may resemble each other, but there is a distinct difference between their fruits. In our neighborhood where I grew up one of the neighbors had some apple trees. Those trees all looked very much the same. We would watch those

apples getting bigger and juicer as summer moved along. Then when the apples appeared to be just about right we would pick a few off the ground which had been helped to get there by someone up in the tree. But we soon discovered that apples from two different trees were different. They were both red; both juicy; both ripe; but the similarity ended when bitten into. One was sweet and the other sour. This didn't mean one was evil or corrupt, but the appearances were deceiving. This is the subtle point Jesus is making. It continues to be directed at His followers. We call these people Christians. Jesus was making the point that it could be determined what kind of fruit they were by observation. The evidence will come forth and may be seen. We are dealing with the summation of this entire Sermon on the Mount as we look at this comparison. Jesus had given the foundation stones upon which the Christian life is to be based. By looking at the distinguishing marks of the Christian we can see if that Christian is poor in spirit; if he is able to mourn over sin and evil; if he seeks to be meek, in control of himself; if he hungers and thirsts after righteousness; if he is merciful, pure, a peacemaker and so on. These are the fruits that can and should be seen in a Christian. If they are not then the conclusion is that the tree is evil, false, untrue.

An unknown author had this to say about worship:

> "A week filled with selfishness, and the sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the past week. Now, God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest."

How do we live outside of these walls? Can people look at the lives we live and see the fruit of Christianity? Actually, when we look at that 20th verse we see that the word is plural. It is, "Fruits." That means there are many. We know them from the listing given in the Beatitudes and even though we know it is impossible to live this sermon on the Mount completely. Yet we are to be striving to live it. Jesus knows the struggle we face daily. He is willing to aid us and to forgive us when we fail and fall. ~~But He doesn't want those who are willing to be His followers to pretend to be living the Christian~~

~~xxxxxxxxxxxx~~ He knows that it isn't easy. But He wants us to know that He will reveal pretenders for what they are. "By their fruits ye shall know them." This is serious business and it becomes more serious when we read of the consequences of living either for or against God. In John 15:1 we read, (Read this). The non-bearing branches, the unfrutiful, or the bad fruit, will be done away with. Those branches that are producing and bearing fruit will only be pruned, trimmed, and helped along to be more fruitful. We are not left alone as we strive to live this life. But we must be pointed in the right direction. (Illustration of boy, father, and "Is your face toward me?")

Is everything clear between you and the Lord? Is your face toward His, so His face can be toward you? What kind of fruit are we known by? Jesus said, "Wherefore, by their fruits ye shall know them."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-Fourth Sunday After Pentecost Nov. 14, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Chr. Dir.
Mr. Roland Thompson, Saxophonist
Brian Hollefreund and Beth Hartley - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "O Lord Most Holy" Abt
*Processional Hymn No. 385 "Holy God, we praise Thy name"
*Ascription
*Exhortation
*Confession (In Unison) "O Father, giver of such bounty as we see each harvest time, we know we are not worthy to gather the crumbs from under your table; yet, out of your great love and mercy, you have not only bestowed this material abundance, but beyond all our deserving have given us a Saviour, Jesus Christ. Help us to believe, and believing to accept; and accepting, help us to act. Your will, not ours be done. Amen.'
*Kyrie
*Assurance of Pardon
*Praise
    *Pastor: Blessed be the Lord God!
    *People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 398 "Rise Up, O Men of God"
Call to Prayer
    Pastor: The Lord be with you
    People: And with thy spirit
    Pastor: Let us Pray
Prayer
Choral Prayer Response (#30)
Offering
    Offertory "How Lovely Shines the Morning Star" Praetorius
*Doxology 382
ipture: Matthew 7: 21-23
Sermon: "It's More Than Verbal"
*Closing Hymn No. 402 "O Jesus, I have promised"
Benediction
Postlude "Lord, When We Bend Before Thy Throne" Kindermann

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The Lovely Flowers on the Altar have been placed by Steve and Barb Vargo to the "Glory of God"

Serving as Ushers today are: *Dutch Bolam, Mary Lou Davis, Peg Nazaruk and Gloria Walker

Mr. & Mrs. Alvin Tait will greet the Congregation at the door this morning.

Nursery will be provided today by Rebecca Shearer and Michelle Henry.

Rob Vinroe and Bill Pflugh will be visiting the Hospital this week.

\> Tonight - 7:00 - 5th in the Series "The Family: God's Pattern for Living" will be shown in Rehoboth Hall. PARENTS

\> Hospitalized: Mrs. Irene Holbein Attendance 147.

Monday - 7:30- Fidelity Bible Class Meeting
Monday 6-7 - Aerobics in Rehoboth Hall; Tues - 6-8
Wed. - 7:30 - Golden Circle
Thurs. - 10:30 A.M. - Mary Martha Circle Meeting
Thurs. - 6:30 P.M. - Butler Area Laymen's Dinner at Bethany Church. Chuck Fenar and J. Walter Harmon have tickets.
Tues. - Nov. 16 - 7:00 - Follow-Up Committee Meeting

Those elected Elder last week were: Harry Fry and Roland Thompson.

Elected Deacons were: Dan Bosko, Martin Henry, William Sheppeck and Carl Vinroe.

\> The Christian Board of Education is conducting an ingathering of canned goods of all kinds to make a basket for needy people. The ingathering will take place during the Thankoffering Service at 11:00 A.M. on Nov. 21. Those contributing will be asked to bring the their donations forward and place them in containers provided for that purpose.

We still are responsible for two more Sundays at the V. A. Hospital. If you can possibly help push Wheel Chair patients to the Service - contact Bill Pflugh or the office.

\> American Indian Offering will be taken Nov. 21 envelopes in your pockets.

) DAILY BREAD BOOKLETS IN NARTHEX
ORDINATION [illegible] CYPHER

"It's More Than Verbal"
Scrip: Mt. 7:21-23; Text: Mt. 7:21

Js continu sumatin serm Mt & this pt uttr perhap mos
serious word entir serm
Spk actul comit vs lipserv;Start vs 21
It not jus outward,verbl acpt Xp mak 1 eligbl K of G
Js spk here typ self-decpetin
2much wat bin,is,pas as Xpianty stres import kno &
say rt words & Js stres mor than this
As usul put 4th pt & then elaborat=Vs 22
He knu human natur 2 wel,& knu sum made comit 2 G &
sot 2 hav comit evident all say & do,
But also knu othrs mak comit & half/hart all along
He sed wilB thoz defen selvs G's kingdom & say wat dic
Examp Js use of demons interst 1k Mt 8:29=EXPLAIN
Notic cal Him Js,S of G=This same Lord, Lord
Evident demons knu rt words,& it Byon jus mak use
that name Lord, Lord, ovr & ovr agin
Js cal Blievr 2 self-examinatin,this wat serm about
Js spok it 2 Blievrs,& 4 Blievrs & all this welth
info put 4th 4 self-exam 4 Blievr 2C wher at Sp livs
Apos Jn writ on this in 1 Jn 2:4, 5-6=READ
Mor than jus Lord,Lord,it walk as He walk,
Ohtr word B lik Js everday livs
Vs 23=may soun harsh=Why wud Js say this?
Not Bcuz proph,or cast out demons,it Bcuz dun 2 pleas
selvs
Our works 2B dun 4Him & Him only
Remem wat Js sed in serm about plaudits of worl?
Sed=Thoz seek prais of men,wil get reward=from men
We 2 1k our motiv as serv G=is it 2 Honor Him?
Is it 2 Glodfy Him? His Name? Or is it 2B prais by
men?
Mt 21:28-31=EXPLAin: We may B same situatin;may sed
wud serv & don't;may kno birth/lif/deth/resur all
othr facts;but if no liv lif along prof faith,Js sed
no entr K
He sed Bcuz want folows 2B constant awar wher sud
relatship 2 the kingdom
(Illus man name obit;chang birth "fresh start")
The opbunity ther 4 ea us hav fresh start,this why
Js bothr spk this issu
Let us examin selvs & C if perhap our serv bin 1 of
call Lord,Lord with nothin else about it
Its mor than verbal,it actin as wel

"It's More Than Verbal"

Scripture: Matthew 7:21-23

Text: Matthew 7:21

Jesus is continuing His summation of this Sermon on The Mount and at this point He utters what are perhaps the most serious words of the entire sermon. He is speaking of actual commitment as opposed to lip service. He starts by stating, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father, who is in heaven." It is not just the outward, verbal aceeptance of Christ which makes one eligible for God's eternal kingdom. Jesus is speaking here of a type of self-deception. Too much of what has been and is being passed off as Christianity stresses the importance of saying the right words and knowing the proper things. Jesus is stressing that it is much much more than this.

As usual He puts forth His point and now He elaborates on the outcome of it. In the 22nd verse He states, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works?" Jesus knew human nature only too well. He knew that there are people who make a commitment to God and seek to have that commitment be evident in all they do and say. But He also knew that there are those who make a commitment and at best it is only half-hearted from the very beginning. These are the ones who will defend themselves in God's eternal kingdom and argue with God about what they have done in this life. Its interesting that Jesus uses the analogy of casting out devils as a proof of commitment and obedience. If we look at an example of Jesus casting out demons, we can see the point He is making. In the 8th chapter of Matthew, Jesus is dealing with two people who are demon possessed. In the 29th verse we read of His conversation with them, (read this). Notice what they call Him. They say, "Jesus Thou Son of God." This indicates they are aware of Him as being Lord. They are in essence saying, "Lord, Lord." So it is evident that if even demons themselves know the right words, it is something beyond just making use of that name, "Lord, Lord," over and over again.

Jesus is calling the believer to self-examination. That is what this entire Sermon on the Mount is about. Jesus spoke it to believers and for the believer all of this wealth of information is put forth for self-examination to see just where the believers are in their spiritual lives.

The Apostle John was inspired by God to write on this very thing in his letters. In 1st John chapter 2, the 4th verse we read, (read this). He goes on to say, in verses 5 and 6, (read these). It is more than just saying, Lord, Lord." It is walking as He walked. Inothers words, being like Jeus is our everyday lives. The answer Jesus tells us which He will give to these people who can only say, "Lord, Lord," and it means nothing is rather harsh. In the 23rd verse He says, "And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." And why would Jesus dismiss these people from His presence? It certainly isn't because they prophesied, or cast out demons, it was because theses things were done to please themselves. Our works must be done for Him and Him only. It isn't for others to notice us, or pat us on the back. Remember what Jesus said in another portion of this sermon about the plaudits of the world? He said those who seek the prsaise of men will get their reward. But that reward is from men and not from God. We are to look at our motives as we serve God. Is it to glorify Him? Is it to Honor Him and His name? Or is it to be seen of men and praised by them?

In another portion of this Gospel of Matthew we find an illustration of what Jesus is talking about. If you will turn to the 21st chapter and look at the 28th verse, (read this and vss 29-31 also). The one son told his father that he would not go and then he changed his mind. The other son said he would go and didn't. This is the case with those who know all about Jesus, His life, His ministry, His death, His resurrection and have come and said they would commit their life to Him, but it stopped right there. We can know all of these things and believe we belong to Him. But if ~~xxxxxxxx~~we are not living the life along with the profession of faith, Jesus said we will not enter His kingdom. Jesus said this because He wanted His followers to be constantly

aware of where they stood in ~~regardxtexthxir~~ relationship to the kingdom.

(Illustration of man name printed obituary column, changed to birth column, so he was given a "Fresh start").

The opportunity is there for each of us to have a"fresh start." This is why Jesus bothered to speak about this issue. Let us examine ourselves and see if perhaps our service has been one of only calling, Lord, Lord, with nothing esle about it. It's more than verbal, it is action as well.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Thank-Offering Sunday November 21, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Choir Director and Organist
Mr. Roland Thompson, Saxophonist
Amy Vargo and Holly Covert - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Oh, That I Had a Thousand Voices" Reger
*Processional Hymn 370 "O God, Our Help in Ages Past"
*Ascription
*Exhortation
*Confession PAGE 418
*Kyrie
*Assurance of Pardon
*Praise
Pastor: Blessed be the Lord God!
People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Thankoffering Concerns, Prayer Requests
Hymn No. 392 "Come, Ye Thankful People, Come"
Morning Prayer
Choral Prayer Response (#30)
Offering (regular offering, not thankoffering or canned goods)
Offertory "We Praise Thee, O God, Our Redeemer, Creator" willan

Ingathering Service: (Family ushers will be at the chancel rail for collection of Thankoffering envelopes. Those who have brought canned goods, or food are requested to come forward and place them in the boxes provided.

*Thankoffering Prayer - Page 396 Hymnal
Anthem "All Good Gifts" Anderson
Scripture: Deuteronomy 8:10-17
Sermon: "When Is Thanks, Giving?"
Prayer
*Hymn of Thanksgiving 389 "Let All Things Now Living"
*Benediction
*Postlude "Now Thank We All Our God" Kaufmann

The Lovely Flowers on the Altar have been placed by Mrs. Ann Williams in memory of "Loved Ones"

Serving as Ushers today are: *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy

Nursery will be provided today

Monday - 6-7 and Tuesday - 6-8 - Aerobics in Rehoboth Hall

Wednesday - Nov. 24 - 7:00 P.M. Anyone who would like to join the Chancel Choir as it prepares for its Christmas Cantata (of December 26 - 11:00 service) is cordially invited to attend this Wednesday's rehearsal - cantata rehearsal #2.

A large sum of money was given last Sunday in a POP envelope. There was no name on the envelopes - If you wanted a name on it please contact Lois Stokes or the office. Either way we appreciate it and thank you.

Today - Meals on Wheels cordially invites you to our OPEN HOUSE from 2 to 4 P.M. at St. Andrew's United Presbyterian Church (on Cliff St. entrance) We hope you can join us and see our new location.

Next Sunday is the first Sunday in Advent.

Today your envelopes out of your packets will go to the American Indian offering. (One that has been thoroughly check/out.

The canned goods will go to a needy person.

We still need 8 people to help push wheel-chair patients to the service next Sunday at V. A. Hospital.

We will need 3 couples for (6 people) to help push patients to the service on Tuesday evening Thanks-giving service.

Debby Melton and Karen Link will be visiting the Hospital this week, plus one of the shut-ins, and people who have not attended recently.

Mr. & Mrs. Ken Schmittlein and Family will receive the Thank-Offering envelopes. Additional enevelopes are in the Narthex if you should want them or perhaps forgot your. Boxes are also in the Narthex.

Mr. & Mrs. Wallace Feder will greet the congregation and Visitors at the door this morning.

We hope that you have a very nice Thanksgiving.

The attendance last Sunday was 163

DEJUNEE GIRL KILLED

LISA

PRISCILLA DAD

JEAN

EMMA

LAURO & TWILA

"When Is Thanks, Giving?"
Scrip: Deut. 6:10-17; Text: Deut. 8:11a, 17

I wud imagin orig Th 1thing comon lern erly age
sk 1 childr lern Pil cam 2 natin Ohav fredum wor &
Bc 1 G's guid,prov 2 them set asid day giv Thanks
That day hand dwn 2us,natinl holdy observ feast felsh
gu examp how holday lk at illus famly observ difway
(Illus Wat evr happened 2 thanksgiving?)
4 that famly Th not wat usully was,& we may wel ask
quest this materilistic society,but I Bliev mor impo
2 ask nothr quest;B4 wis acr anser,Th this Thursday
Observ quest is=When Is Thanks, comma, Giving?
put bluntly=wen duz our thanks actul Bcum giving or
motivate us 2 giv? This quest need wrestl with Bcuz
some our attitudes toward giving
Scrip G elab wat transpir 40yr wandr wildrnes peop Is
Mos relat word G,tel wondrfl prov giv 2 them
vss 1-9=recount bles by G
vs 10=G warn no 4get Him wen satisfy,fed;40yr fed;
cloths no wear out;rely G 4 this & remind no 4get
vss 12-17=warnings & reminders of whenc help came
vs 19=1st prom furthr bles by G
vs 20=2nd prom & this of destructin if 4get G
I Bliev key this scrip=11a & 17=READ=this our text
Tend read scrip Deut,pas off as histry long 4got peop
I Bliev we at dangr pt as natin & individs lik text
This scrip stan remindr G do this ovr,ovr othr peop
Lk histry natins worl,bles,rise,fall
Think own lif,wandr wildnes worl,lost,seek yet not
really dstitut thing of worl;thn think lif chang
wen cam kno I & bles no numbr cum your way
with ea increas wat bin Ur respons? U may hav bin
th kfl 4 all receiv,but tel me,Wen Is Thanks,Giv?
Wen has thankfulnes turn 2 giv mor 2 God?
(Illus litle girl,uncl dolar,giv 2 G=only get pennies
Lk our time & moan wat hap,but has evr ocur any1 we
rode wav prosperty 40yr get,get,but giv les & les?
Evr ocur any1 G remin us 1day we owe acct wat receiv
& wat givn bak? How many us cum pt as G warn=vs 17b?
Who everthin Blong 2? How much requir us? Tithe
10% money,10% time etc=Scrip & least G seek from us
preach 9yrs,how many affect? Hav all sort excus why
no do;blam tims,retir,wido & list go
Let me shar tru story widow=(Illus this)
Wen Is Thanks,Giv? Sure times tuf,but tel me,How man;
mis meal Bcuz times? How many les clothin than las y:
How many depriv materil thing? Yet wat giv return 4
wa G giv us,& 4 continu bles our livs?
I Bliev it afront 2 G with all G giv us 4this cong
2 not meet its budget 4 watevr reasn we may giv

How many us actul do all can 4 G ~~spiritully~~
physically,spiritully,financilly?
Ha much lik Isites of old in our expresin thanks
God
Lik story told B4,but bear repeat=Wat dun 4me lately
G ?
All need 2do is lk recent past hrs & can anser that
quest of wat dun 4me lately God?
Had nites rest;food this morn;nice sanctury worsh
Him,& list go on & on also
Wen Is Thanks, Giving? It is wen lk wat hav,wat
has bin givn & then out of luv 4 all He has giv
us,we in turn giv 2 Him
Our giv shud B sacrific,not jus of surplus
Wen sacrific Bcum 1 which wel pleas His site & G
wil do in ur lif wat Apos P sed Phil 4:19=Read
That is ALL UR NEEDS, not All Ur WANTS
This Thanksgiv let us lk seriusly wat we hav,
wat has bin givn 2us,
& Remembr admonitin of God=Vs 11a & 17=READ

"When Is Thanks, Giving?"

Scripture: Deuteronomy 8:10-17

xt: Deuteronomy 8: 11a, 17

I would imagine that the origin of Thanksgiving is one thing which is commonly learned at a very early age. All school children I am sure learn that the Pilgrims came to this nation to have freedom of religion and because of God's providence to them set aside a day in which they rendered thanks to Him. That day's observance has been handed down to us as a national holiday and particularly a day in which we observe a feast and fellowship with our loved ones. A good example of how this holiday is looked at is illustrated by a family who observed that day in a different way:

(Illustration of family, problems, illness, & boy ask, "What ever happened to Thanksgiving?)

For that family, Thanksgiving was not what it usually was. We may well ask this question in our materialistic society, but I believe there is a mare important question to be asked. And before some wise acre answers this question with the fact that Thanksgiving is this coming Thurday, let me point out that the question is, "When is Thanks, (comma), Giving?" To put it more bluntly, "When does our thanks, actually become giving, or motivate us to give?

This is a quaation we need to wrestle with because of some of our sttitudes toward giving.

In our Scripture this morning, God was elaborating all that had transpired in the 40 years of wandering in the wilderness by His people. Moses is relating these words from God and they tell of the wonderful providence He had given to them. In the first 9 verses, which we did not read, are recounted those blessings by God. And beginning now in the 10th verse we read, (read this). God is warning them that when their hunger is satisfied, they should not forget where it all came from. For 40 years they had been miraculously fed; their clothes had not worn out;they had had to rely upon God for all of this and He was reminding them that they should not forget whence it came.

Along with His reminder to render thanks to Him, God issues a warning

as we read in the 12th and following verses, (read vss 12 through 17).

en this chapter closes with two promises. The first promise we read in the 18th verse, (read this). This is the promise of further blessing from God. The second promise is found in the 19th and 20th verses, (read these). This is the promise of destruction if the people forget God.

I believe the key to this particular Scripture is found in the first part of the 11th verse with the 17th verse added to it. If we then read this as our text it becomes, "Beware that thou forget not the Lord thy God, and thou say in thine heart, my power and the might of my hand hath gotten me this wealth." I believe this is the danger point we have reached today both as a nation and as individuals. We tend to read a Scripture such as this one found in Deuteronomy and pass it off as being just a history of a long forgotten people. But it stands as a reminder that God has done this over and over again for many, many nations and people. Look at the nations of history who stood forth and were prospered by God, but who forgot Him and in turn are now unknown in the world. Think of your own life how before you ever came to know the Lord, you were wandering in the wilderness of this world; lost; seeking; yet not really destitute in the things of this world. Then think of how your life changed when you came to know the Lord and blessings without number have come your way. With each increase of your blessings, what has been your response to God? You may have thought about your life and been thankful for all that you have when you have reflected upon it. But tell me, "When Is Thanks, Giving?" When has your thankfulness turned to giving more to God?

(Illustration of little girl, dollar from Uncle, & give to God, He never gets anything but pennies either)

We look at our times and we moan about what is happening. But has it ever occurred to anyone that we have ridden the wave of prosperity for over 40 years getting and getting, but giving less and less? Has it ever occurred to any of us that one day God was going to remind us that we owe Him an accounting of all that we have received and the little we have given back?

How many of us have come to the point where we have said as God warned, "My ...wer and the might of my hand hath gotten me this wealth?"

Who does everything we have belong to? How much does God require of us to return to Him as rightfully His? The answer is a Tithe. And a Tithe is a 10th of everything. This doesn't mean 1% of income, 1% of talent, and so on adding up to 10% total. It is 10% of income, plus 10% of time, 10% of abilities and so on. This is Scriptural and the very least that God seeks from us. But we don't want to hear this because it conflicts with what we want to do. You have heard me preach this for almost 9 years and yet it hasn't had a great deal of effect on the majority of the congregation. We have all sorts of excuses why we don't do it. We blame the times, we say we are retired, we are widows and the list goes on and on. ~~times are not what we would like but so be~~

~~But tell me, how many of us have missed any meals because of these times? How many of us have less clothing, or shoes than we had last year? How many of us are deprived in material things? Yet, what are giving in return for these continued blessings? When Is Thanks, Giving?~~

Let me tell you a true story I happen to know. It involves a ~~widow~~ lady who was a widow for about 25 years before she died, This is what she did in those years. (Illustration of Mom, social security; rent; giving etc)

"When Is Thanks, Giving?" Sure, times are tough, but tell me, how many of us have missed any meals because of these times? How many of us have less clothing than we did last year? How many of us are deprived of the material things of life? Yet, what are we giving in return for what God has given us, and for His continued blessings in our lives?

I believe that with all that God has given us, it is an affront to Him for this congregation to not meet its budget for whatever reason we may give. How many of us are actually doing all that we can for God physically, spiritually, and financially? We are much like the Israelites of old in our expression of th nks to God. It is somewhat like the story I have told before. But it bears repeating. (Illustration of "What have you done for me lately, Sam?")

All we need to do is to look at the past recent hours and we can answer that question of what have you done for me ~~xxxxxx~~ lately, God? We had a night's sleep and rest in a comfortable home; we had food this morning; we have a nice sanctuary to worship Him in; and that list could go on and on also.

"When Is Thanks, Giving?" It is when we look at what we have, what has been given and continues to be given to us and then out of love for all that He has given us, we in turn give to Him. Our giving should be a sacrifice, not just what we can give of our surplus. When it is a sacrifice, it becomes one which is well pleasing in His sight and then God will do in your life what the Apostle said He would do as recorded in the 4th chapter of his letter to the Philippians, the 19th verse, "But my God shall supply all your need according to His riches in glory by Christ Jesus." That is, "All your needs," not your wants. This Thanksgiving, let us look seriously at what we have, what has been given to us and remember the admonition of God, "Beware that thou forget not the Lord thy God and ~~xxx~~ thou say in thine heart, 'My power and the might of mine hand hath gotten me this wealth.'"

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday in Advent November 28, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Choir Director and Organist
Mr. Roland Thompson, Saxophonist
Amy Vargo, Holly Covert - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Oh, Come, Oh, Come, Emmanuel" Moser
*Processional Hymn No. 166 "Let All Mortal Flesh Keep Silence"
*Ascription
*Exhortation
*Confession (In Unison) "Our Heavenly Father, our spirits turn at this season not only to the coming of thy Son into history in the form of a babe, but also to thy coming in thy spirit. We beseech thee. O Lord, to pour thy spirit upon all who walk in darkness. Grant thy power to the weak; thy love to those who hate; and thy peace to those who know only the ugliness of strife, struggle, and turmoil. If it be thy will, make us instruments of thy power and love and peace for those who know thee not Hear us as we pray, in Jesus' name. Amen"
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Lighting of the Advent Wreath No. 169 1st verse
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 177 "Good Christian Men, Rejoice"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (No. 203)
Offering
Offertory "Once He Came in Blessing" J. S. Bach
Anthem: "Hosanna! Blessed is He That Comes" Gregor

*Doxology 382
Scripture: Matthew 7: 24,26
Sermon: "Wise or Foolish"
*Closing Hymn No. 168 "Come, Thou Long-Expected Jesus"
Benediction
Postlude "My Inmost Heart Now Raises" J.C.Bach

+ + + + + + + *Congregation Standing + + + + + + + + +

The Lovely Flowers on the Altar have been placed in memory of Guy Armstrong and "Loved Ones" by wife Jane and Family.
Serving as Ushers today are: *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.
The attendance last Sunday was 179 with 18 Visitors.
Nursery will be provided today
Monday - 6 - Aerobics: Tues. 6-8 - Aerobics
Wed. - 7:00 - Council Meeting - The new members are asked also to attend this meeting.
Wed. - 7:00 - and Thurs. 7:00 - Choir Practice
Today - The NEW CASTLE MUSIC CLUB Chorus presents its annual performance of Handel's Messiah this afternoon (3:00) in the First Baptist Church, West Maitland Lane, New Castle. Your are cordially invited. For further information please see Mr. Cunningham this morning.
Five different families benefited from the canned goods brought in over the past couple of weeks.
If you would like to have early Church please sign the paper in the Narthex this morning.
A report will be given in the Newsletter about the money received for Thankoffering.
Donald Kennedy and Ray Covert will be visiting the Hospital this week. They will also be visiting a shut-in and a person from the congregation that has not been attending.
The Poinsetta's will be $5.50 this year. If you would like to have one for the Altar or Chancel for Dec. 19th, please let the office know or sign up in the Narthex today.
Hospitalized: Mr. William Campbell, but VELMA COLLINS, BUTLER
Mr. & Mrs. Harry Fry will greet the Congregation at the door this morning.

One way to stop gossip is to breathe through your nose.

"Wise Or Foolish?"
Scrip: Mt. 7:24, 26

It ing read ovr & ovr Bibl is valu of choic
G giv His peop rt of choic ovr & ovr agin
few ex=Joshua & peop=1 G,or gods idols,heathns around
with chos 2B Je insted Moabite;Jol ask 2B wis/rt/wro
D spok chos truth;al thez & othrs mak choic serval
Js made choos part of mesag=parbls=Prod son;virgins;
gud Sam;talents & othrs
Ea instanc put 4th desir/undesir & choic 2B made basis
Ther4 no surp Serm Mt giv opp 4 choic ovr,& ovr agin
Choic alway ty up in comp so choosee chanc 2C sides
This respec Js unique teachr
So hav 1k thex comps & now cum 2nothr many side 2it
2day 1k persnalties involv choic & C sim & dissim
tween them=One individ WISE,& othr FOOLISH
vss 24 & 26=(READ) As 1k both men exactly alike
both want 2bild hous fam liv in;made same materils;
both bilt same localty;No say 1mor wethr than othr
Obvius wat Js say both same everthin excep foundatin
& locatin foundatin wat cause only dif tween 2
I wud imagin Js cud hav pt out individs audienc as
examps thez 2men,but as oft spok hypothetcal Bcuz He
no pt fingr caus sum1 2B embarrass in crowd;
as we 1k hypothetcal find dif pictur wat tk plac
So real exampl=Gen 13:1-7;bakgr=Ab,Lot,herd,watr etc.
Vss 8-9=Abe's solutin prob
vs 10=Lot choic;how select? Eys;he 1k & Bheld;use humn
instinct,emotins mak choic;no cal on G;stric human
vs 11=tel of Lot choic & wher he chos liv
vs 12=dif Btween wher both liv
vs 13=wat kind peop liv ther
Is this how G want us 2mak choic? No it isnt
But this way naturl man,unsav man mak choic & unfort
way many sav peopl mak choic
Decisin all kind need 2B made in site of G
Means we consul Him anythin,everthin which we R 2do
This wat G want from us & wen has control thots,idea
He can use us & as a result bles us many way
vss 14-18=G coman Ab 1k land,settl;
1man chos thru humnes;othr thru G;1foundatin bilt
on rok;othr on sand;1 bilt 4this lif;othr 4 eternty
This subtl pt Js mak Scrip this day;1nce agin pt not
at unblievrs,but at blievrs
He pr out ther Blievrs root,ground faith solid found
B ther othrs liv,mov among Blievrs & Blievrs name
o y

He try warn evr1 dangr of B self-deceiv by go thru
mot ns of think all is wel
Ha real burdn 4 ever1 2B wholy comit,& totaly comit
in bild spirtul livs
Jus as hous ~~bild~~ foundatin laid,blok by blok,so mus
spi tul foundatin
Ob ius vss tol how 2lk 4 real,genuin as oppos falsp
unaturl,unreal in othrs as wel as self
It continu 2B self-exam all us 2B about
Our goal=2mak certin choics R 1's G wants us 2make
(illus Rowland Hill,Eng preachr yesteryear & vs told
2 lady of high ranking)
Wat choic R we mak in bild thez houses of ours?
Our choic is eithr that of being Wise, or Foolish,
Which is now? Which will it B 4 futur?

"Wise Or Foolish?"

Scripture: Matthew 7:24, 26

One of the basic things we read in the Bible over and over is the value of choice. ~~Moses gave the people of Israel the choice~~ God gives to His people the right of choice over and over again. Just a few examples from the Bible make this abundantly clear. Joshua gave the people of Israel a choice as to whom they would serve. The One God, or the idols of the heathens around them; Ruth chose to become an Israelite and turn from being a Moabite; Solomon asked to be able to be wise, to choose between good and bad, right and wrong; David spoke of having chosen that which was truth in his Psalms; all these and others are choices made by servants of God. Jesus made choosing a part of His message. His parables spoke of making choices over and over. The Prodigal Son, the wise and foolish virgins, the Good Samaritan, the Talents and many others. In each instance something is put forth as being desirable and undesirable and the choice is to be made on that basis. Therefore, it is not surprising that at the very beginning of His ministry, in this Sermon on the Mount He give opportunity for choices over and over again. But the choice is always tied up in a comparison so the choosee has a chance to see both sides of his choice. In this respect Jesus was a very unique teacher. We have looked at these comparisons and we now come to another one which has many sides to it. Today, we are going to look at the personalities involved in this choice and see the similarities and dissimilarities between them. One individual was Wise, and the other was Foolish.

We read of these two men in the 24th and the 26th verses, (read these). As we look at them we see that in many respects they are exactly alike. They both wanted to build a house in which they and their family could live. Jesus made no distinction between the two houses which were built, so we could safely assume that both men built identically the same house. They were made of the same materials so there was no distinct advantage over one being better constructed than the other. They were both built in exactly the same locality.

So we cannot say that one was subjected to more weather than the other. It is vious from what Jesus said that the men had the same desire, built the same kind of house, losated it in the same area and the only difference between the two houses was the foundation. The location of that foundation is what caused the only difference between the two men.

I would imagine that Jesus could have pointed some individuals out in His audience as examples of these two men. But as He most often did, He spoke of hypothetical cases and people. Jesus was not one to point the finger to cause someone to be embarrassed. Thus He used the hypothetical approach to many subjects. But there are times when we look at a hypothetical case and find it difficult to picture what could or could not take place. It is then we need to have an actual example to help us through this problem. There are several examples we could use from Scripture and one I believe stands out at this point above all of the rest. This example is found in the Old Testament book of Genesis and it involves Abram and his nephew Lot. Turn if you will to the 13th chapter of Genesis. At this point in time God had not changed his name to Abraham yet, so he was still called Abram. The flocks and herds of Abram and Lot had grown and multiplied to unmanageable proportions. So it was that Abram's servants, and Lot's servants argued over the pastureland and watering rights.

As we begin this story we read of this background in verses 1 through 7. Then in verse 8 and following verses we read of Abram's solution to this problem, (read verses 8-9). Abram being an honorable man, not wanting to take advantage of his nephew Lot, gives him first choice.

Verse 10 describes how Lot selected the land of his choice, (read this). What did he use to make his selection? His eyes. He <u>looked</u> and he <u>beheld</u>. He used his human instincts and emotions to make his choice. There was no calling upon God for direction and gudiance. It was strictly from the human instincts that Lot made his choice. Then verse 11 tells us of this choice, (read this). Verse 12 relates where it was that Lot chose to live, and verse 13 tells us what kind of people lived there, (read these). Is this how God

wants us to make our choices? No it isn't. But this is the way the natural n, the unsaved man makes his choices and unfortunately it is the way many saved people or those who know the Lord make their decisions. Decisions of all kinds needcto be made in the sight of God. That means that we consult Him for anything and everything which we are to do. That is what God wants from us. When He has control of our thoughts and ideas, He can use us and as a result bless us in many ways.

So God commanded Abram to look upon his land in which he was to settle and the place in which he did settle. Verses 14 through18 tell us this. One man chose in and through his humanness, while the other chose through God. One man's foundation was built upon the Rock; the other man's foundation was built upon the sand; one man built for this life; the other built for eternity. This is the subtle point Jesus was trying to make in our Scripture today. Once again He is pointing not at unbelievers but the difference between two believers. He is pointing out that there are those who are believers in every sense of the word. Their lives are rooted and grounded on a solid foundation. But there are others living and moving among these solid foundation believers who are ~~only~~ believers in name only. He is trying to warn everyone of the danger of being self-deceived by going through the motions of thinking all is well. He had a real burden that everyone should be wholly and totally committed to the building of their ~~spri~~ spiritual lives. Just as a house foundation is laid block by block, so must the spiritual foundation. In previous verses He told how to look for the real and genuine as opposed to the false and unreal not only in others, but in ourselves as well. It continues to be self-examination all of us must be about. Our goal always is to make certain our choices are the ones God wants us to make.

Roland Hill a famous English preacher of yesteryear was once preaching to a large crowd on a main highway. A magnificent carriage with an obviously titled lady inside, and bound for the palace came along. Am na who was called an ~~Outrider~~ "Outrider" walked in front to clear the way. Mr. Hill said that

although it was the king's highway, he was occupying it for the King of Kings.

then proceeded to speak to the lady in verse form and this is what he said: (Illustration of "Choosing Aright," as found in "2400 Illustrations - Naismith) What choice are we making for the building of these houses of ours? Our choice is either that of being "Wise Or Foolish."

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania   Dec. 5, 1982
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Choir Director and Organist
Mr. Roland Thompson, Saxophonist
Traci McMillin and Heather Covert - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude: "In The Town of Bethlehem" Anonymous (France)
"There Were Three Roses" Anonymous (Germany)
"Carol of the Birds" Anonymous (France)
*Processional Hymn No. 202 "As With Gladness Men of Old"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty and Eternal God, Who didst create light and life, even as we come to you we must hide ourselves from thee in shame. Our thoughts, words, and deeds are dark shadows upon us. Like the men of old, we have strayed from thy ways, losing sight of thy light. Thou who came as light into our dark world, we have failed in times past to perceive thee. We ask therefore, that we may come to your light in true faith and repentence, through Jesus the Light. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Lighting of the Advent Wreath No. 168 1st verse
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 169 "O Come, O Come, Emmanuel"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (No. 203)
Offering
Offertory "Offertory on 'Lobt Gott, ihr Christen,
*Doxology 382 allzugleich'" Walther
Anthem: A Praise Unending Medley -Owens/Johnson/Erb
(Mr. Dan Metrick, percussionist & Mr. Roland Thompson, saxophonist)
Scripture: Matthew 7:24-27
Sermon: "Rock Or Sand?"
*Closing Hymn No. 170 "Thou Didst Leave Thy Throne"
Benediction
Postlude "Lord Jesus Christ, My Life, My Light" Bach

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The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Paul Riemer in memory of their "Fathers"

Serving as Ushers today are: *Charles Penar, Dan Bosko, Dave McMillin

Mr. & Mrs. James Stokes will greet the Congregation and Visitors at the door this morning.

Hospitalized: Mr. Ed. Hampton and Mrs. Velma Collins.

Paul Campbell and Art Snyder will be visiting the Hospital this week - plus one shut-in and one non-attending person.

Please order your poinsetta from Ben or sign up in the Narthex - orders have to be in this week. Price$5.50

Monday - 6:00 - Women's Mary Prugh Circle Tureen dinner will be held in Rehoboth Hall.

Tues. - 6-8 - Aerobics in Rehoboth Hall
Thurs. - 6-8 - Aerobics in Rehoboth Hall
Wed.(Dec. 8) & Thurs. Dec. 9 - 7:00 P.M. - Choir Rehearsal

We are very happy to welcome Mr. Dan Metrick as our guest percussionist this morning. Dan is a member of our congregation, and with him we are able to "praise Him with loud clashing symbols!"

WANTED - A CHURCH SCHOOL SUPERINTENDENT AND A ASSISTANT.

Next Sunday - Installation of Elders and Deacons

PLEASE DO NOT BACK ANY VEHICLES IN TOWARDS THE SHRUBS IN THE MORGAN MANAGEMENT LOT. THE FUMES KILL THE SHRUBS. WE ARE FORTUNATE TO HAVE THIS PARKING LOT TO PARK IN.

The Youth are meeting every Sunday Evening with Assistance from Martin Henry and Rob Vinroe.

The attendance last Sunday 117 with 12 visitors.

"You always have time for the things you put FIRST!"

"Rock Or Sand?"
Scrip: Mt. 7:24-27; Text: Mt. 7:25b, 27b

Las wk lk 2vs blok Scrip;spk 2individs Js spk illus.
2da lk entir blok determ wat Js say totl
but so oft literl imposib relat all issu involv here
Part , Scrip sumatin all Serm Mt,this pt Js ty all it
2gethr 1 las illustratin
vs 24=Read=then mak comp tween this & vs 26=Read
delt Wise Or Foolish las wk,& bakgr Js use ch=5,6,7
Includ Beats,L's Pr,all admonitins 2liv act cert way
it tol 2 Blievrs,profes 2B follo Him & instruc 2help
any & all who want 2B His
No 1 can liv Serm Mt,imposib Bcus no 1 perf,but
refus try wrong;& try liv rules,regs wrong 2
Thez not wat Js advocat;but knu musB desir draw closr
2 G in hart of individ;thez thot in mins let us lk:
Entir comp use this sectin & entir serm=tween 2 peopl
It Tru Blievr & Fals Blievr,pretndr,serius follower
Canno escap comp own livs & quest ovr,ovr=AM I TRU
BLIEVR Or MERLY PLAY GAMES XTIANTY,GO THRU MOTINS?
(Illus D.M.Loyd Jones=Studys Serm Mt & fals bleivr)
Thez pretendrs,1as foundatin bilt sand,How Js dif twee
vs 24a
but wat tru blievr? Who he? He 1 fac Js teach striv
2liv;striv let Bibl spk;no pik/choes only wat lik &
if tramp toes accpt & striv chang
He lk Js & want 2B lik Him,not only long but striv
follo guidlin
(Illus D.M.Loyd Jones=Studys Serm Mt,Tru Blievr)
Cum bak words Js,C 3 elements cum lif ever1,but He
sho dif result tween lif tru/fals Blievr
RA1 Scrip teach fite=worl,Flesh,Devil & Bliev rain is
work Flesh beat agin hous=ex,siknes,diseas,disapoint,
reversl,grief,bereav,suddn chang unexpec outcums
Thez descend both houses
FLOOD=work worl beat agin both hous,creep in,things
appeal our desirs,enticments,persecutin=thez FLOODS
WINDS=Bliev DEVIL,SATAN;jus as dificul stan,walk storm
so it is 2resis him & forces blow livs daily
he atak insidius way & oft no think it him
Ea hous receiv rain,flud,wind & only dif end result
Rok=25b, Sand=27b;ea had stormbut hous solid found stu
ocupant houses had anxs,fear,concern,but thoz solid
found kep safe=How cud happen? Bcuz thoz had element
othr no hav. Wat that ingredient?
(Illus couPl scar Luc War,mov safe plac=Falkland Islan
ore 3,proph Js 22 Ir Ieac,mank lk 4 King;result=mank
his cuming,hav lk,continu lk which nevr can hav
We can run probs this lif,but no escap-only way hav P
Tru K only thru Kp centr livs=ex Dav Ps 37:37;thru
Rain,Flud,Wind the 1 who prevail 1bilt hous Rok,hav p

Scripture: Matthew 7:24-27
"Rock Or Sand?"

Js sed=READ MT. 16:18 - EXPLAIN STATMEN & WAT IT MEAN
WAT HAPN SHORTLY AFTR THIS??
(IL THE CHURCH & ITS BEGINNING)
Wat was th/ch 2b? - ANSR=BILT ON TH/ROK -JS XP!!! VS 18
LK MT 7:24-27
JS MAK CPS TWEEN WISE/FOOLISH=CUDB PEOPL & CH'S=CONGS
W/IN CH JS XP THER R PRETENDRS BOTH INDIVID & CONGS
(ILUS LLOYD JONES & FALS BLIEVRS)
(ILUS DEAR ABBY &REASNS 4GO CH-& CH EXCUSES)
THEZ R ONES BILD ON SAND-TH/FOOLISH MAN/C NG & =VS 25-ELEMENTS

BUT TRU BLIEVR,WHO IS HE? AGAIN MARTYN LLOYD JONES WRITES:
(ILUS TRUE BLIEVRS BY JONES)
THEZ R THOZ BILD ON ROK=BOTH INDIVIDS & CONGS=VS 25-ELEMENTS AGIN
THEZ ELEEMNTS R,DEVILSIKNES,DISEAS,WORLDLY THINGS,PERSECUTINS
FR/WORLD
2HOUSES=WHICH R OUR LIVS BILT ON? WH/OUR CH BILT ON??
BOTH HOUSES HAD STORMS/RAIN/WIND,ETC BUT THER DIF TWEEN TWO
DO U KNO WAT IT WAS???
JS WAS CALLD TH/PRINC OF PEAC AMONG OTHR THINGS
4TH/INDIVID CH/MEMBR,& CONGS THAT ENDED UPON TH/ROK=JS XP,
THEY KNO A PEAC NOT KNOWN ELSWHER
K DAV WROT PS 37:37=MARK TH/PERF MAN,& BHOLD TH/UPRITE,4TH/END
OF THAT MAN IS PEAC
THRU ALL TH/STORMS,RAINS,WINDS,FLUDS OF LIF,TH/ONE WHO PREVAILS
IS TH/ONE WHO HAS BILT HIS HOUS UPON TH/ROK
TH/SAM APPLYS 2 EA CONG
EA THEM HAV A PEAC TH/WORL DUZNT KNO
(IL A HURT PRIZENSOLDIER,WOUNDED & PEACE JS GIVES)
JS UTIL WHISPERS PEAC IN TH/MIDST OUR STRUGLS & TRIALS OF LIF
MAY OUR INDIVID LIVS & TH/LIF OF THIS CH B ENDED ON THAT ROK
JS XP, & HEAR HIS WHISPRD PEACE NOW & IN TH/FUTUR

SAGAMORE
9/27/92

"Rock Or Sand?"

Scripture: Matthew 7: 24-27

xt: Matthew 7:25b, 27b

Last week we looked at two verses from this block of Scripture. Those two verses dealt with the individuals involved in the illustration Jesus was using. Today we are going to look at the entire block of Scripture to determine just what Jesus was saying in total. As is so often the case it would be literally impossible to relate all of the issues and side issues that may be involved in a Scripture like this.

This particular portion of Scripture is the summation of all of the Sermon on the Mount. It is at this point that Jesus ties all of it together in one last illustration. He begins by saying, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." , Mt. 7:24. Then He makes a comparison between this man and another man by stating as we read in the 26th verse, "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Mt. 7:26. We dealt partially with the "Wise Or Foolish," last week. The background that Jesus was using is the entire Sermon on the Mount. It is chapters 5, 6, and 7 of this Gospel of Matthew. It includes the Beatitudes, the Lord's Prayer, and all of the admonitions to live and act in a certain way. It was directed to believers as we have said time after time. It was directed to those who were professing to be followers of Him and these instructions were to help any and all to live the Christian life. But we must point out once more that all of the instructions given could not possibly be lived by any one individual. To live everything Jesus gave as guidelines for life would make an individual perfect, and we all know that perfection in this life is impossible for any mere human. Since we cannot completely live the Sermon on the Mount is no reason to refuse to try, nor are we to think of our Christian walk in this life as following sets of rules and regulations. Either of these two choices is far from what Jesus was advocating. He knew He was addressing Himself to mortals, but He also knew there must be the

desire within the heart of the individual to draw closer to God.

th these thoughts in mind then, let us look at some things Jesus was saying in summing up this complete Sermon.

The entire comparison which is used in this section of Scripture and which Jesus uses throughout the entire sermon is between two people. It is always the true believer and the false believer;the pretender and compared to the serious believer. We cannot escape that comparison not only for our lives, but in the lives of others. The questions lies at our doorsteps over and over, "Am I really a true believer, or am I merely playing games with Christianity, going through the motions?" Dr. D. Martyn Lloyd Jones makes a definite distinction between the false believer and the true believer. In his book, "Studies In The Sermon On The Mount," this is what he says of the false believer, (Quote on this as found on page 308, volume II.)

These are the rpetenders, the ones who have their foundation built upon Sand.

ow did Jesus differentiate between them? He said it was "He that heareth these sayings and doeth them."

But what of the true believer then? Who is he? He is the one who faces the teachings of Jesus and strives to do them and live them. He is striving to let the Bible speak to him. He is not picking and choosing only that which he likes he is accepting all of it even when it tramps on his toes and pinches him along the way. He is the one who looks at Jesus and longs to be like Him, and not only longs for that but strives to follow His guidelines for this life. Once again looking at Dr. Jones words we read of what he identifies the true believer to be when he states, (Quote from Jones, Page 314, volume II).

But coming back to the words of Jesus we see that He gives three elements which come into the life of everyone. But He shows the difference between the results when they come into the life of a true believer as opposed to a false believer. The first element is rain. From Scripture we learn that in this life we are under attack from the world, the flesh, and the devil. I believe that what Jesus is referring to about the rains beating upon the house are the works

of the flesh, and against the flesh. Sickness, disease, disappointments, sudden reversals, or circumstances turning differently than anticipated, and grief or bereavement are all a part of the rain Jesus was saying descended upon both of the houses in His comparison.

Then He spoke of floods and I believe the floods are the works of the world which beat against the house of the true believer as well as the false believer. The worldly things creep into all of our lives; things that appeal to our human nature to draw us from God; the enticements that tear at us; or perhaps even persecutions from sources within the world. These are the floods which beat upon the house.

Then Jesus spoke of winds. I believe the winds which blow against our houses are the winds of Satan the devil. Just as it is difficult to stand and walk in a windstorm, so it is to resist and stand against the forces of Satan blowing against our lives daily. He attacks in the most insidious ways that often we are not even thinking of him as being behind the storms of life that assail us. Each of the two houses received the rain, the flood, and the wind. The only difference in the end result was upon what the foundation was anchored. Jesus said the house built upon the rock, "Fell not: for it was founded upon a rock." The house whose foundation was in the sand, "Fell: and great was the fall of it!" Notice, that it didn't say the house on the rock didn't encounter the same storms ~~and xxxxxxxxxxxxxxxx~~ of life. Each of them had the storms, but only the house on the solid foundation withstood those storms. Those storms caused the occupants of the house to encounter fears, anxieties, concerns and all the other emotional problems of a normal life. But since the house withstood the storms the occupants were kept safe. How could this happen? Because those who founded that house upon a rock had within an element the others who build upon the sand do not have. What is that ingredient?

(Illustration of retired couple wanting a place on earth of peace, deciding on Faulkland Islands)

It was predicted and prophecied that Jesus would be the Prince of Peace. Man-

kind looked for the coming of a king of sorts. As a result much of mankind has missed His coming because they have looked and continue to look for that which they can never have. We can run from any problem in this life, but we can never escape it. The only way we can have peace, true peace in these lives is through Jesus Christ living at the center of them. David who had sought peace and fulfillment all of his life came to the point in his old age that he wrote in the 37th Psalm the 37th verse, "Mark the perfect man, and behold the upright: for the end of that man is peace." Through all of the storms, rains, winds, and floods of life. The one who prevails is the one who has built his house upon the Rock, and he has peace.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Third Sunday in Advent December 12, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Traci McMillin and Heather Covert - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Come, Ye Lofty, Come, Ye Lowly" Anonymous(England)
"O Leave Your Sheep" Air from"Namon Dormait"
"A Prelude on "All My Heart This Night Rejoices" Walther
*Processional Hymn No. 190 "Angels from the Realms of Glory"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God: We confess ourselves unworthy of Thine unspeakable Gift. We have not loved Thee as we ought; nor have we always been loving to one another. We have lived in selfishness and worldly pride; and the good gifts Thou has bestowed upon us; we have not used to relieve the burdens of others. Pardon and blot out our offenses; through the incarnate life of Thy Son Jesus Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Lighting of the Advent Wreath No. 169 3rd verse
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 192 "Angels We Have Heard On High"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (No. 203)
Offering
Offertory "Come, Thou Precious Ransom, Come" Lenel
*Doxology 382
Installation of Elders and Deacons: Harry Fry and Roland Thompson; Deacons: Dan Bosko, Martin Henry, William Sheppeck and Carl Vinroe.
Anthem: "One Small Child" Meece
Scripture: Matthew 7:28-29
Sermon: "WHO WAS THAT MAN?"
*Closing Hymn No. 180 "What Child Is This, Who, Laid to Rest?"
Benediction
Postlude "A Postlude on "All My Heart This Night Rejoices" Walther

+ + + + + + + + *Congregation Standing + + + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Jean Pfabe in loving memory .f "Husband" Mr. W. W. Pfabe.
Serving as Ushers today are *Alta Kradel, Ann Williams, Lois Stokes and Grace Riddle
Elder and Mrs. Paul Campbell will be at the door today.
Cookie sign-up in Narthex for after Christmas Program 19.
Nursery will be provided today by Mrs. Gloria Walker, Holly and Heather Covert.
Hospitalized: Mrs. Velma Collins -BCMH; Mrs. Dutch Bolam (Vivian) - West Penn Hospital, Pgh.
Ann Williams will be visiting the Hospital this week.
Men - 6 - Aerobics; Tues. 6 - 8 - Aerobics
Wed - 7:00 - Choir Practice and Thurs. 7:00 - Choir
Wed. - 6:30 - Golden Circle will have their Christmas Tureen Dinner - Husbands or Friend is invited.
Thurs. - 10:30 A.M. - Mary Martha Circle Christmas Party Salad Luncheon at the Home of Sandy Sheppeck.
We are going to have an Ingathering of canned goods for Christmas Baskets. You can bring it this Sunday or Next and put in boxes provided - Sponsored by Board of Christian Education. — & XMAS EVE IF POSSIBLE
Let Bea know today if you still want a Poinsetta for next Sunday - We have ordered a few extra ones.
The attendance last Sunday was 176 with 7 Visitors.
We wish to thank Harry and the Choir, Roland and Dan for the beautiful music last week.
Next Sunday - Holy Communion
Dec. 26 - Cantata

"Who Was That Man?"
Scrip: Mt. 7:28-29; Text: Mt. 7:29

(Illus lone Ranger,rescu,help,etc=Who Was That Man?)
No say writr Lon Rangr had Js Xp in mind,but peop ask
Mt add edtoril note end chap 7=Read Vss 28-29
Hav talk things sed,bit/bit,piec/piec Js shar thots
id s w/follors & all focus on wat had 2 say
Now mus direc attn 2 the 1 doing speaking & wel may
ask=WHO WAS THAT MAN?
Here lrg crowd peop mtn;1st Discips,peop folo,Js sit
approach mtn all directns herd cum 2 area;herd from
Gal,son carp;jus Bgun minstry & peop whispr, WHo IS
THIS MAN?
They kno He no atten Jeru Theo Semnary,so wat He kno?
Wher get lern? Why He dif othr teachers?
Mt put fingr puls peop=vss 28-29=READ
Authorty=EXOUSIA mean=powr,ruling powr,bearer auth
In sens use of Js,not powr,auth, grant by H Sp,
insted,powr,auth that on a par with authorty of GOD
thus wen Mt say=He taut as 1 w/auth,he state peop
recogniz very,very,specil teaching & teachr
Mt also add=& not as scribes=due 2fac taut by quotes
nothin taut evr orignal=sum1 sed etc=EX lawyers 2day
Lk authorty Js=Chap 5:21=Read,vs 22=I SAY UNTO YOU
wen mak statment corect teach Scr & Phars,& they no
dare 2 say wat He did .
mesag had ring orignalty bout it;no same stal advic
giv by Jewish ldrs;it nu,fresh & peop abl underst
wat G's law about;He made simpl,but no prom liv sim
He not only sho authorty wen taut,but put self in2
teach=5:11=Wat say bout self? For My Sake
no say=U wil B bles Bcuz teach sake,or,U B bles if
persecut 4 put in2 practic thez teach=4 MY SAKE
He say we mus B prep 2 suffr 4 His Sake
He say=Ye Salt erth;lite of worl & posit B discip Hi
He sho He God in flesh;no1 dare tampr Law & peop
recogniz this no ordnary teachr
Withr had colosal nerv or realy delivr they lk 4
They quest: Who this man,Who this carp,Who this who
spk as He duz?
Vs 17=resolv quests;no say,I Born,I was train,but
I AM COME;declar strait from Fathr;thez peop always
talk 1 who is 2 cum from outside & this pt He spk
incarnatin,God made flesh.
This serm C lif,minstry,deth,resur Js Xp tied 2gethr
C Js no lv doubt any1 mind salv no thru cod ethic;
no lif gud works;Sho salv cum thru self=Js Xp
(Illus Carol Genenbacher,toys & garbage)
perhaps this wher sum presents Blong

Many peop sort thru garbag of worl lk 4 THE present
wen that present alredy givn
G gav gift worl,form baby,& peop ask=Who Is This B?
baby gru 2 manhood,Bgan 2 preach & peop ask,Who Man
Now lef erth & sit rt hand G,peop read & hear wo_s
& ask=Who Was That Man?
R U stil try seprate Him from everthin else wh`h
mak no sens this lif?
Who was that man who taut with authorty?
That was & is,& ever wilB Js Xp who is Come 2seek
& 2sav the lost
This is Xp the King,Cum,let us ador him

"Who Was That Man?"

Scripture: Matthew 7:28-29

Text: Matthew 7:29

The setting is a familiar one. The person or persons who had been on the verge of being cheated out of land, or money, or physical goods stand looking into the distance toward a cloud of dust being raised by a figure on a white horse, fast disappearing from sight. One of the people turns to someone nearby and asks, "Who was that man?" The answer is, "Why that was the Lone Ranger." We have probably all seen this on TV or heard the program on the radio.

The question is always asked because of the unexpected help and assistance the masked man gives to those in need. I wouldn't say the writer of the Lone Ranger stories had Jesus Christ in mind, but this was the question asked of Him many times. Matthew adds an editorial comment to the end of the Sermon on the Mount with the words, (read Mt. 7:28-29). We have talked about all of the things Jesus had said. Bit by bit, piece by piece Jesus had shared His thoughts and ideas with His followers. All of the focus was upon what He had to say. Now we must direct our attention to the One doing the speaking. And we may well ask just as many others have, "Who Was That Man?"

Here was a large crowd of people on this mountain. Jesus had come with His Disciples and perhaps it was just He and them walking together with Him telling them His message. As they approached the mountain, people had been coming from all directions because word had spread that He was in the area. Since there were so many, He went up on the hillside and sat down facing them and began to teach. He had just begun His ministry and many of those in the crowd had only heard that He was different. So they perhaps whispered to one another, "Who Is This Man?" They had heard He was from Galilee, He was only the son of a carpenter and had not attended The Jerusalem Theological Seminary, so how could He know so much? Where did He get His learning? But especially, Why was He so different from their other teachers? Matthew puts his finger on the pulse of the crowd when he states, "The people were astonished at His doctrine; for He taught them as one having authority." The word Authority in Greek is EXOUSIA and it means, "power, ruling power, a bearer of authority."

In the sense that it is used here of Jesus it is not an authority or power that is granted by the Holy Spirit. Instead, it is a power or authority that is on a par with the authority of God. Thus, when Matthew says"He taught them as one with authority," he is stating that the people recognized that this was very, very, special teaching. Matthew also adds, "And not as the scribes." This was due to the fact that the scribes taught by using a quotation from someone to prove this point, and a quotation from someone to prove another point. None of their teaching was original. It was always what someone else had said along a certain line. We could compare it to a present day lawyer prpearing a court case, and citing a certain case years ago which set a precedent for arguing the case in a certain way.

We need only look at what He said to see the Authority which He exhibited In the 5th chapter we see several examples of this. Verse 21, starts by saying, "Ye have heard that it was said by them of old," and then He goes on to state what that statement was, and then He adds, "But I say unto you." The scribes didn't dare make that statement. When Jesus was making these statments He was correcting the teaching of the Pharisees and the scribes. But His message had a ring of originality about it. It was not the same old stale advice given by the Jewish leaders. It was new and fresh, and people were able to understand what God's Law was really all about. He made it simple for them, but He didn't promise the living of the Law was simple. But He not only showed Authority when He taught, He put Himself into the teaching. Look at the 11th verse of the 5th chapter. (Read this). What does He say about Himself? "For MY sake." It isn't that you will be blessed because of the teachings sake, or that you will be blessed if you are presecuted for striving to put into practice these teachings. It is "For MY Sake." He is saying that we must be prepared to suffer for His sake. And then He say "Ye are the salt of the earth," and "Ye are the light of the world," and all of this is possible through being a Disciple of His. He is showing that He was indeed God in the flesh. No one dared tamper with the Law and the

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Fourth Sunday in Advent December 19, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Danny Mangel, and Meredith Hewis - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.
HOLY COMMUNION

Prelude "Behold a Branch is Growing" Mueller
"Songs of Praise the Angels Sang" Anonymous (England)
"Hark!., What Mean Those Holy Voices?" Bortniansky
*Processional Hymn No. 175 "While Shepherds Watch Their Flocks by Night"
*Ascription
*The Call to Communion and Confession - Communion Bulletin
*The Assurance of Pardon
Lighting of the Advent Wreath No. 169 (4th verse)
Who's Who in the Pew
Announcements
Offering of Tithes and Gifts
Offertory "Savior of the Nation, Come" Buttstedt
*Doxology
The Communion Hymn 178 "O Little Town of Bethlehem"
*The Institution and Consecration of The Elements
The distribution of The Elements
*The Prayer of Thanksgiving
Choral Prayer Response No. 203
Solo "Away in a Manger" Justin Sheppeck, soloist
Scripture: Assorted Verses
Sermon: "Someday, Somewhere"
*The Hymn of Dedication No. 184 "Hark! the Herald Angels Sing"
*The Benediction
*The Postlude "Break Forth, O Beauteous Heavenly Light" Schop (Germany)

+ + + + + + + + *Congregation Standing + + + + + + + + +

The Elders and Deacons will serve communion as well as the Offering this morning.

Hospitalized: Velma Collins, BCMH; Dutch Bolam, West Penn Hosp., Pgh.

A supply of Scripture text calendars are on the table in the Narthex. We have approximately one calendar per family. If you did not pick one up for your family last week you may do so this morning.

If you would like to have your Poinsettia grace the chancel on Christmas Eve as well as this morning, the flowers would help to beautify both services. Just leave your flower on the chancel following the service and you may pick it up following the Christmas Eve service.

Don't forget to fill in a Communion card to keep our records up to date. If you are a visitor please fill in a communion card and put either the Pastor's name and address or the Church's name and address and it will be forwarded.

Tonight - 7:00 - Christmas Program. Social hour afterwards.

Wed. - 7:00 - Chancel Choir rehearsal

Thurs. - 7:00 - Chancel Choir rehearsal

Friday - 11:00 - Christmas eve Holy Communion Service

Bob Dellen and Chet Stauffer will be visiting the Hospital this week - plus one shut in and one non-attending person.

Next Sunday is the Choral Cantata, service under the direction of Harry Cunningham.

Nursery will be provided today.

Renewed Life Christian Counseling Services, Inc. extends an invitation to all to visit our new offices at 412 North Main Street on December 19th between 12:30 P.M. and 3:00 P.M.

This will be the last Sunday for collection food for the needy. It will be distributed sometime this week.

We wish you a Merry Christmas and a safe and healthy New Year.

Success is to be measured not so much by the position one has reached in life as the obstacles he has overcome while trying to succeed.

God does not offer us a way out of the testings of life. He offers us a way through, and that makes all the difference.

COUNCIL MEETING AFTER CHURCH

Psalm 2:7

A SEED,
A SON TO ABRAHAM, SHALL ENTER S,
A SON, CAPITAL "S",
A STAR,
A SCEPTER, A
A PROPHET,
A BROTHER,
YET A MYSTERY

Isaiah 9:2, 6-7

A SEED,
A SON OF JUDAH,
THE SON OF GOD,
A STAR,
A SCEPTER,
A PROPHET,
A LIGHT,
A DELIVERER,
A CHILD,
A GOVERNOR,
A COUNSELOR,
A PRINCE,
A KING,
A GOD.
ALL OF THIS & HE WILL LIVE FOREVER.

DEUT. 18:15

A SEED,
A SON,
A STAR,
A SCEPTER,
A PROPHET,
A BROTHER

Gen. 12:1-3

Promise to descendants

Gen. 3:15

A SEED, JUST A SEED, & THAT'S ALL!

Num. 24:17a

A SEED, A BEGINNING
A SON, A DESCENDANT
A STAR, FROM FAMILY OF JUDAH
A SCEPTER FROM ISRAEL

A STAR GIVES LIGHT
A SCEPTER MEANS A RULER.

Micah 5:2

BETHLEHEM THE PLACE,
A SEED,
A SON,
A STAR,
A SCEPTER,
A PROPHET,
A BROTHER,
A LIGHT,
A DELIVERER,
A CHILD,
A GOVERNOR,
A PRINCE,
A KING,
A GOD,
A LITTLE BABY,
A MYSTERY.

"Someday, Somewhere"

Assorted verses Old & New Testaments

Xmas story actul Bgin Gardn cal=Eden bak at Creatin
G's plan 4 perfectin bin cast asid by enemy=Satan
i ed joy,hapnes livs Ad/Eve resid darknes,sin
Sta moment G whispr promis;promis vague,obscure,
but prom=Sunday,Sumwher 1 wud cum 4th as Deliverer
He no name,no tol wen wud cum=Gen 3:15=A SEED, jus
a SEED,that all
But men Bgun 21k 4ward 2wat G wud do,he no C, no
understand,but promis was there
Thousands yrs went by & stil=Sumday,Sumwher & nothin
more
But 1nce agin G whisper & this time 2 man=ABeraham
Gen 12:1-3=that prom carry on 2 son Is,Jacob,& Judah
G spok bout Judah=Gen 49:10 & 1nce agin hart man
quiken
A man goin 2cum=SHILOH=a man of peace;2B born famly
Judah;but wen? no anser;wher? silenc;so man wait
600 yr pass & strang man=Balaamsed=Num 24:17a
A seed,A Son,A Star,from famly Judah;A Scepter Israel
Seed=Bgin;son=descendant;star=giv lite;Scepter=ruler
Not much 2go on solv mystry,but Sumday,Sumwher &
promis ther,& made men look & listen,Wait & dream
Moses caut part G's plan short B4 deth & tol peopl
Is=Deut 18:15=a proph wil spk truth,1 who wilB brothr
among peop of Is.
The promis=A Seed,A Son,A Star,A Sceptr,A Proph, A
Brothr,yet with all this man strugl with wat G saying
K Dav add 2 mystry & C delivr,but not as son Abe,
Is ac or Judah=but hear L say He Is MY Son=Ps 2:7
A son tol Abe,smal lettr S,A Son spel captal S=G's S
Judah son,G's Son,A Star,A Sceptr,A proph,A brothr,
But all mystry
nothr 330yr slip by & Isa C delivr,nokno name,birthpl
or birthdate but tel Is cum day end of gloom
Isa 9:2,6-7=A Seed,A Son,A Star,A Sceptr,A proph,A
Brothr, A Lite,A Delivr,A Child,A Govnor,A Counslor,
A Prince,A King,A God,all this & wil liv 4ever
wat a promis this Bcum f peop long 2C cum 2pass
Add 2this Isa say=this God 2B born naturl-2virgin,
unknown woman,& so mystry deepen.
nothr 30yr & Proph Micah say=Micah 5:2
promis now narro obscur vilag Beth=A Seed,A son,A
Star,A Sceptr,A proph,A brothr,A Lite,A Delivr,A chil
A Govnor,A counslor,A Princ,A King,A God,litl baby,
A mystry

But G carry mystry ultimat conclusin & reveal by H
Sp. Apostl P say=Gal 4:4-5

"Someday, Somewhere"

Scripture: Assorted verses Old and New Testaments

The Christmas story actually began in a garden called Eden back at the creatio GOD'S plan for perfection had been cast aside by His enemy Satan, and instead of joy and happiness in the lives of Adam and Eve, there now resided darkness and sin. In this stark moment, God whispered a promise. That promise was vague and obscure. That promise was that "Someday, Somewhere," One would come forth as God's Deliverer. He wasn't named, it was not told when He would come. God simply said to Satan as recorded in Genesis 3:15, (read this) A SEED! Just a SEED, and that's all. But man began to look forward to what God would do. He couldn't see it, he didn't understand it, but that promise was there.

But thousands of years went by and it was still, "Someday, Somewhere," and nothing more. But once again God whispered, this time to a man named Abraham. This is what He said, (Read Gen. 12:1-3). The promise was carried on from Abraham to his son Isaac and to Isaac's son Jacob and then to Jacob's son Judah. And God spoke to Judah and said, (read Gen. 49:10). Once again the heart of man quickened. A man was going to come, SHILOH, a man of peace. To be born into the family of Judah. But when? No answer, Where? Silence. Man waited. Another 600 years passed and a strange man named Balaam, said, (read Numbers 24:17a). A Seed, a Son, A Star from the family of Judah; a Scepter from Israel. A Seed is a beginning, a Son is a descendant, a Star gives light, and a Scepter means a Ruler. Not much to go on to solve the mystery that was going to take place, "Someday, Somewhere. But the promise was there and it made men look and listen and dream.

Moses caught a part of God's plan shortly before his death and he told the people of Israel, (read Deut. 18:15). A prophet who will speak the truth. One who will be a brother among the people of Israel. The promise is: A Seed, A Son, A Star, A Scepter, A Prpohet, A Brother. Yet with all of this man struggled with what God was saying.

"

King David added to the mystery and sees this Deliverer. But he sees Him not a son of Abraham, Isaac, Jacob, and Judah. But he hears the Lord say, "He is My Son," (read Psalm 2:7).

~~xxxxx~~ A Seed, A son told to Abraham, spelled with a small "S." A Son spelled with a capital "S." Judah's son, God's Son; A Star, A Scepter, A Prophet, A Brother, but all of it a mystery.

Another 300 years slip by and the Prophet Isaiah sees this Deliverer. He doesn't know His name, nor His birthplace, nor His birthdate, but he tells Israel a day will come when gloom for them will be over and he prophesies, (read Isaiah ~~9~~x 9:2, 6, 7). A Seed, A son of Judah, The Son of God, A Star, A Scepter, A Prophet, A Brother, A Light, A Deliverer, A Child, A Governor, A Counselor, A Prince, A King, A God all of this and He will live forever. What a promise this has evolved into! What a mystery instead and how the people longed to see this all come to pass. Added to this is the statement of Isaiah that this God was going to be born like any other baby, to a woman who was a virgin, an unknown woman, and so the mystery deepens.

Another 30 years went by and another Prophet named Micah said, (read Micah 5:2). This promise now is narrowed to the obscure little village called, "Bethlehem." A Seed, A Son, A Star, A Scepter, A Prophet, A Brother, A Light, A DEliverer, A Child, A Governor, A Counselor, A Prince, A King, A God, A Little Baby, AMystery. But God carried that mystery to its ultimate conclusion. He revealed all of this by the Spirit, His Holy Spirit.

The Apostle Paul inspired by all of this wrote, "For when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal 4:4-5). Yes, in the fulness of time, in the fulness of God's time, the Mystery unfolded. For, "It came to pass, etc - (verses 1-11 of Luke 2,). Then A Seed, A Son, A Star, etc, etc, (read from paper).

Then: Luke 12-20, chapter 2, & read from paper conclusion.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Christmas Eve December 24, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Chris Andrews, Danny Mangel - Acolytes

+ +

ORDER OF WORSHIP AND HOLY COMMUNION
11:00 P.M.

Prelude "Choral Prelude on 'Cradle Hymn'" Powell
*Processional Hymn 171 "Joy to the World!"
*Ascription
*The Call to Communion and Confession - Communion Bulletin
*The Assurance of Pardon
Lighting of the Christmas Wreath - Hymn 180 (1st verse)
Who's Who in the Pew
Announcements
Scriptures and Carols:
The Promise - Micah 5:2
Carol No. 178 "O Little Town of Bethlehem" (1st stanza)
The Travelers - Luke 2:1-7
Carol No. 184 "Hark! the Herald Angels Sing" (1st stanza)
Heavenly Visitors - Luke 2:8-14
Carol No. 179 "The First Noel" (1st stanza)
Common Visitors - Luke 15-20
Carol No. 197 "It Came upon the Midnight Clear" (1st Stanza)
Christmas Prayer 188
Carol No. 197 - (2nd and 3rd stanzas)
The Offering of our Gifts
Offertory "Away in a Manger" Rogers
*Doxology No. 382
The Communion Carol 193 "O Come, All Ye Faithful"
*The Holy Communion - (page 2 Communion bulletin)
The Distribution of the Elements
*The Prayer of Thanksgiving
The Anthem "Carol of the Children" Rutter
Christmas Meditation: "Nose Prints on Glass"
The Candlelighting
The Candlelight Carol - Silent Night - (On bulletin)

1. Silent night, holy night, All is calm all is bright
   Round yon virgin mother and child.
   Holy infant so tender and mild,
   Sleep in heavenly peace, Sleep in heavenly peace.

2. Silent night, holy night, Shepherds quake at the sight,
   Glories stream from heaven afar,
   Heavenly hosts sing alleluia;
   Christ the Savior, is born! Christ, the Savior, is born!

3. Silent night, holy night, Son of God, love's pure light
   Radiant beams from Thy holy face,
   With the dawn of redeeming grace,
   Jesus, Lord, at Thy birth, Jesus, Lord, at Thy birth.

*4. Silent night! Holy night! Wondrous star, lend thy light!
   With the angels let us sing Alleluia to our King!
   Christ the Saviour is born, Christ the Saviour is born.

*The Benediction
*The Postlude "Hymnus 'Christe, Redemptor omnum'" Cavazzoni

PLEASE DO NOT TAKE COMMUNION FOLDERS. PLEASE PLACED THEM BACK IN THE HYMN RACKS.

+ + + + + + + + *Congregation Standing + + + + + + +

The Elders and Deacons will serve Holy Communion as well as serve as Ushers this evening.

When receiving the light, tilt unlit candles toward the one that is already lit.

Please remain seated until the last verse of Silent Night.

There are covers for your Poinsetta's in the office Make sure you put one over your plant so that the cold air will not hit your plant

Please put your Church's name and address on the back of the communion card if you are visiting this evening and it will be forwarded to your own Church.

Community Bible Church - Sycamore, Pa. December 24,1992 - 7 PM

GREETINGS:

THANK FOR GIFT,WISH MERRY XMAS

Hymn
ffering/ Prayer
LIGHT OF XMAS WREATH
Play
Scripture: Luke 2:1-20
Story: "Nose Prints On Glass"
Candlelighting
Closing prayer & benddiction

"Nose Prints On Glass"

Jus skiny litl guy,shortr mos 12yr old & cal=Shorty
Nam Jn,liv mothr,sistr 8,smal aprt ovr Pharmcy
Sh wo getr,mow lawn,rak lvs,run ersands,but nevr hand
ou 4pay;mothr taut=S lk hart persn S motivs
In SS lern=no alway paid 4 job dun & no expect
Sh dad ded,mothr work scrub Flor long hrs offices
wat r help cud provid help Mom did so;lk mom hands
ruff,red & wish cud mak lot mony,nevr work agin
So not by chanc Sh plan giv mom,sis specil Xmas
plan 4mulat las yr;help Jack,produc stor sel trees
Jack gav 5.00 & bot presents 4 mom & sis
Note Jack had gr lef ovr;decid 2 buymake corsag
wud sel 50¢;pay Jack,wat lef buy presents mom & sis
Jack busnesman deman 2/3 cash rest Xmas Eve=10 & 5
Tuk Sh savings to pay 2/3,but knu wud get rest
Arrang sel outsid Sam Hdwre stor;Sam luv kids,chas
out,bak nex day;sel toys,genrl houswar;candy,bubl gun
Ful name Sam Clouse=kid cal=Sammy Claus;pretend mad
Sh plan fal in?plac;ea Sat 9 to 9;corsag made gr &
art berry bot Sam
Wen no busy,instor lk roun wat buy;glov Mom=bettr1's
doll clothes sis;& 4 self sinc Mom no aford=mod plan
Sam sugs bettr glove,box dol clothes;4.50 & 3.50,
that 8,5 to Jack,2lef 4 plane;mom sed no can buy
ther ea Sat shivr cold,no sole shoes,cardbord;stamp
feet,clap hand keep warm,whistl Xmas tunes loudspeakr
Shot lks Mom face,& Sis & lk in stor at shelf;nose
on glas
Now Xmas Eve bin outsid Sam ever nite this wk;felt
poket,12 only need 3 to mak goal;jus knu wud mak it
all day nose agin glas peer insid,Sam notic & grin
2 elf Bcuz knu his anticip mak Mom,Sis happy
Been noon & 3,sold 2=had 13-only 2 to go
Call out=get Xmas corsag here;saw man stagr cros st.
carry tree,fal at curb,help up,saw drunk;mumbl Merry
Xmas;saw stagr dwn st,wish had dad bring tree,no drur
Sam lk out saw wat Sh dun;he lk windo Sam tur
tween 3 & 4:30 sol 1 now 13:50,jus 1:50 2 go but knu
Whil lk windo herd famil voic say=Jny your smear
Sam's windo=quik turn roun ther Mom,she hug & kiss,
lk S no1 saw,wipe off;but lik Mom mak fuss
tol him wud stop Jack S bout smal tree:U cum rt home
Watch as walk way,happy cud do sumthin 4 her
Now 4:45 & 1st time Bran 2wondr if wud mak total
saw sts Bcum empty,stors clos,peop rush home,call
Last chanc get nic corsag of greens"
Mo r shabby,little girl cum by,girl stop mothr move
on;girl ask ow much;only had 25¢,Sh mov & giv her
1 last free

NOSE PRINTS ON GLASS
SHORTY - 12, SISTR - 8, & MOM
GRNFNS JACK'S PROMOS & PLANS MAK CORSAGES NEX YR
MOM SCRUB,RED HANDS, CUD USE GLOVS
KNU SIS WUD GET SPECIL DOLL & HE DO W/OUT - DOLL CLOTHES
SPLI SAT 9-9 & NEED 50 - JACK, 10 - PRESENS &MODL PLANE
NOW XMAS EVE & EVRY NITE BIN SPL TIL 9 - JUS KNU WUT MAKE 315
I IN STOR WINDO CHECK GLOVS,DOLL CLOTHES,MODL PLANE
MAK CUM BY,HUG/KISS,WRAP OFF,DEL BOUT TREE ETC.
HELP DRUNK TO FEET WEN FAL - SAM NOTIC
GIV POOR GIRL CORSAGE,GIV 25¢ BAK - SAM NOTIC
CLOSING TIME,CLOK STRIK 5, GET GLOVS,DOLL CLOTHES,NOT ENUF PLANE
SAM CLOS,SAY MERY XMAS,GO 2JACK'S DAY FOR GREENS, 50¢ LEFT
HOME,WRAP GIFTS,EAT SUPPR,TIME FOR CHURCH
OFFRING,MORE BLESSD GIV THAN RECEIV - GIV50¢
FAL ASLEEP SERMON LAS HEAR-joy of gift fr/GOD
HOME,HOT CHOC,IN BED,AWAK XMAS DAY & PRESENTS UNDR TREE
MOM,SIS,OPN & HAPPY,THEN HIS PRESENTS WRAP XMAS PAPR OTHR NEWS
XMAS PAPR FR/SS TEACHR BILL, ~~XXXXXXXXXXXXXXXXXX~~
THIS IS 4U JNY W/LUV FR/UR SS TEACHR-BILL,BK MARK & READ ACTS 20
THIS WAT HERD AT CH LAS NITE 35
OTHR PRESEN NEWSPAPR & THAT FR/MOM & MODL PLANE
IT MODL PLANE BUT FR/SAM & THER NOTE INSIDE:
DEAR SHORTY, I WATCHD U LKING IN MY WINDO 4SEVRL WKS. IN FAC, I HAD 2CLEAN UR NOS PRINTS OFF TH/GLAS. BUT I DIDN'T MIND THAT CAUS I KNU AFTR UR SALES WER OVR,I WUD MAK A CPL. BUT I WATCHD U YESTRDAY,XMAS EVE,WEN U HELPD A DRUNKN FATHR 2HIS FEET: I WATCHD U B CONSIDRAT 2MANY PEOPL: BUT THEN I SAW UGIV A LITTL GIRL A CORSAGE WHO HAD LITTL MONY,& U EVN GAV HER,HER MONY BAK, SO SHE CUD BUY SUMTH 4HER MOTHR. THIS MODL PLANE IS MY GIFT 2 u. U HAV DISCOVRD TH/SECRET OF XMAS. UR FREND SAM.

TH/WORL STUD 4THOUSANDS OF YRS H/NOS PRESSD AGIN GLAS AS TO WER
/WORL HAS SERCH/LK 4THAT WH/WUD SATISFY/FULFIL
MUCH OF WORL & MANK STIL SERCH 2day & LK 4IN ALL WHONG PLACES
BUT G FULFILD THAT DESIRE/WISH/HOPE & WE ALL NEED 2HEAR TH WORDS AGIN=FOR UNTO U IS BORN THIS DAY IN TH/CITY OF DAVID,
A SAVIOR WH/IS XP THE LORD.
AND WE NEED TO LET THAT SAVIOR IN & LIFT OUR VOICES & OUR HARTS IN TH/HVNLY CHORUS=JOY TO TH/WORL,TH/LORD IS CUM,O CUM LET US ADORE HIM, XP THE LORD.

Face all aglo as skip dwn st
Sam had lk out & seen this; Sh knu no help quota,
but felt gud insid;lk windo & kno cud no get model
Did quik count & found only 50¢ lef & no plane
Clok strin strik 1,2,3,knu had 2 go in stor Sam nt
close
4,5,turn sadly go in stor;buy presents,Sam kno c'cum
Bed Merry Xmas Shorty,lef out & lok door,Sh lk ak
at plane,trudg home
go bedrm,wrap present newspaper,hide undr bed;
suppr ch,noodl soup;nite go by,time 4 church
Offring=pr say shud giv from hart=gave 50¢ felt gud
went sleep serm=pr say bout gift givn-dream sh & she
mothr wak go hom,hot choc,bed
wak erly,C 2 nu present undr scrawny tree,wonder
Mom & Sis get up,get presnt Sh,watch as joy gift
Mom giv 2 presents Sh,mus open 1wrap Xmas paper 1st
Bibl=Bill SS teachr;lk up vs Acts 20:35=Read
Othr present Newspaper lik theirs;thot from Mom
was model plane,but note inside & say=
Dear Shorty,I watch U sevrl wks sel corsag;saw U B
nice 2everl;saw U help drunk up 2day;saw U giv girl
corsag free;so this model my gift 2U;U hav discovr
secret of Xmas. Ur frend Sam
Worl stud 4yrs much lik Sh nose pres against glas
glas symboliz that which separat peop from wat cud
hav.
Mank sot 4 this seek peace;evn 2day many peopl lv
nosprints on glas seek that which fulfil,satisfy
But that alredy bin givn & need opn doors of harts
2 tak gift so freely givn & offr by Almity God
Need hear words=4 Un2 us is born this day a Savior
who is Xp the Lord," & need let Sav in & lift ha ;
& voices in 4hvnly chorus,Joy 2 the Worl the Lord is
Come,O Come let us adore Him.

"Nose Prints On Glass"

He was a skinny little guy. In fact, he was shorter than most 12 year old boys and his friends all called him, "Shorty." His name was Johnny and he lived with his mother and little 8 year old sister in a small apartment above the drug store. Shorty was a go-getter. In the summer he mowed lawns for some of the older folks of the small town in which they lived. He ran errands, raked leaves and did all sort of odd jobs to help his mother meet their bills. But Shorty never had his hand out. If people paid him for the things he did, he accepted it gratefully. But if they didn't he thanked them for letting him do them a favor. His mother had taught him that God looks at the heart of a person to see what their motives are. He also learned this in Sunday School from ~~kindly teacher~~ Bill his teacher. Bith his mother and Bill taught him that God watches to see what you will do in a certain situation and life was not made up of being paid for everything one did.

Shorty's Dad was dead and his mother worked long hours scrubbing floors ~~in~~ and cleaning several offices around town. So whatever help he could provide he gladly did so. He often looked at his mother's rough, red hands and ~~thought~~ wished he could make lots of money so his mother would never have to work again. So it was not by chance that Shorty had made special plans for ~~this~~ what he meant to be a special Christmas for not only his mother, but his little sister as well.

His plans had been formulated last year. It was then that he had been able to help Jack sell Christmas trees and greens just outside ~~in~~ Jack's produce store. For his help, Jack had given him $5.00 and he was able to get two rather small presents for his mother and sister. ~~He had formulated the idea~~ He had noted that Jack had some greens left over when they stopped selling trees on Christmas Eve. So he had formulated the plan that next year when the trees arrived around Thanksgiving, he would buy some greens from Jack, make them into small corsages and sell them for $.50 cents a piece. He would pay Jack for the greens and what was left over he would use to buy presents for his mother and sister. ~~This only problem was that Jack was a businessman and he had to pay cash for the greens when he got them from Jack. That took his 10 dollars that he had been saving all year. But Shorty just knew that he would have the money he needed and even a little extra to buy some nice presents.~~

The only problem was that Jack was a businessman and he demanded ~~cash~~ two-thirds cash for the greens and the balance on Christmas Eve at closing time. The greens cost $15.00 and that took Shorty's ten dollars he had been saving all year. ~~Would~~ Shorty just knew that he would make that $5.00 dollars plus the extra amount he needed to buy his mother and sister nice presents.

So Shorty had made the necessary arrangements to sell his corsages outside of Sam's Hardware store. Sam was a kindly old man who loved kids. He not only sold hardware, but sold toys, general household ~~items~~ items and had a counter for candy and bubble gum. Most of the ~~kids~~ kids stopped at the store after school and on Saturdays. From time to time Sam had to evict some of them for their horseplay, but the next day they would be back with a warning from Sam that if they continued to misbehave they would be barred for good. But that was only a ~~warning~~ a threat which was never carried out. Sam loved kids and showed it many,many times. His full name was Samuel Clouse and the kids lovingly called him Sammy Claus. He pretended to get mad, but they knew he loved the title.

Shorty's plans were all falling into place. He had spent ~~the~~ the Friday and Saturday after Thanksgiving making the small corsages of evergreen branches, and placing the little red artificial berries he had also bought at Sam's on them. Now each Saturday he was outside of Sam's Hardware store from 9:00 in the morning until 9:00 at night. When he wasn't busy making a sale, (which was quite often), he was in the store looking around at what he could get for his mother and sister. He finally settled on a pair of gloves to keep his

mother's red hands warm and for his sister some baby dolls clothes for her special baby doll he knew she was going to get. He talked to Sam about these things and Sam had suggested the more expensive gloves because they were lined and the more expensive box of doll clothes, because he would get more for his money. This was OK with Shorty because he figured he would make at least $15.00 dollars from his sales of corsages. Let's see, he owed Jack $5.00 dollars, the gloves cost $4.50 and the doll clothes cost $3.50. That left him with $2.00 dollars left over. Why he could buy that model airplane he had been looking at and wanting for so long. He had told his mother about the plane but her reply had been that she could not squeeze the extra two dollars to buy it. She had asked him if he minded making a sacrifice this year so his little sister could have the doll her heart was set on getting. Not wanting to see his sister disapppointed he had agreed to do this. After all, his mother had told him, Jesus had said it was more blessed to give than to receive

So there he was each Saturday shivering in the cold, in his shoes with worn through soles, and pieces of cardboard to cover the holes, trying to sell his corsages so they could all have a nice Christmas. He whistled to the Christmas carols played over the loudspeaker mounted ~~above Sam's doorway and stomped his cold little feet. When he had the opportunity he had his nose pressed against the glass looking at the nice warm gloves he was going to buy for his mother. He thought how~~ above Sam's doorway and stomped his cold little feet. When he had the opportunity he had his nose pressed against the glass looking at the nice warm gloves he was going to buy for his mother. He thought how happy she would be as she tried them on, on Christmas morning and how proud he would be to know that her rough red hands would be covered from the weather He looked at the box of doll clothes and dreamed of how his sister would ~~look with her big eyes~~ open the box and get all big eyed as she discovered how much added fun she would have with this present. And he looked lovingly at the box containing the model airplane which would be his when he was done selling his corsages late Christmas Eve.

Now it was Christmas Eve. He had been outside Sam's every night after school until Sam had closed each night this week at 9:00 O'clock. He felt in his pocket and the money was there and he had $12.00 dollars, Now he only needed ~~two~~ 3 more and he could pay Jack the five dollars for the greems, pay Sam the ten dollars he needed and the gloves, doll clothes and mdel plane would be his It was after lunch and the afternoon dragged on. He had sold a couple corsage in the morning and he just knew he would make the three dollars he needed yet. He kept pressing his nose against the glass to peer inside at the presents he knew would be his very shortly. Sam noticed the number of nose prints which had appeared on his window just this week and smiled to himself as he thought of the boyish anticipation of a simple, yet wonderful Christmas that family would have. Between noon and three O'clock Shorty sold two corsages and that meant he had $13.00 dollars. Only two more to go.

As he waited there calling out to passersby, "Get your Christmas corsages here," he saw a man come staggering across the street carrying a Christmas tree. At first he thought the man was staggering because of the tree, but when he went to step up on the curb and fell down, Shorty knew the man had been drinking. He rushed over to the curb and helped the man get to his feet, and as he re-adjusted the Christmas tree in his grasp, he mumbled, "Merry Christmas sonny," and staggered off. Shorty watched him as he lurched from side to side down the sidewalk, and wished he had a daddy to bring home a tree but not a daddy who was drunk. While this was taking place Sam was looking out the door and saw what Shorty had done. When Shorty turned back to look in the window again Sam quickly pretended to be busy at his counters. Between three O'clock and four-thirty he sold one more corsage so now he had $13.50 just a dollar and a half to go. Shorty just knew that at five O'clock when Sam closed his store he would have the money to buy what he wanted. He just knew it.

While he was looking in the window at his presents he was startled by a familiar voice saying, "Johnny, you're smearing Sam's window." He quickly turned around and there was his mother. She hugged him and bent over to kiss him and Shorty quickly looked around to see if any of his pals were around, as he wiped the kiss off. But he knew and his mother knew that he liked her to make a fuss over him. She told him she was going to stop at Jack's and see if she could buy a little tree to decorate their appartment with after they got home from church that night when little sister was in bed. She told him to be careful and to come right home at 5:30 for supper. He watched her as she walked away pulling her thin sweater ~~over her shoulder~~ closer to her to keep warm and wished with all of his heart that he could ~~make her~~ get her a nice warm coat instead of just gloves.

It was now 4:45 and as he stamped his feet to try to keep them warm, he began to wonder if he was really going to make the money he needed. He still needed a dollar and a half. He saw that the streets were becoming empty. The stores were getting ready to close and the people were rushing home. He called out, "Last chance to get a nice corsage of greens," but the people walked by. He saw a rather shabbily dressed woman with a small girl approach him. The mother stopped and looked at the few corsages Shorty had left. She smiled and started to walk away. The little girl stood there looking at them and stayed behind as her mother kept walking. She whispered, "How much are they?" Shorty said, "fifty cents." The little girl opened her hand and Shorty saw that she only had a quarter, but her saw the look of desire to get one of these corsages for her mother. "Here he said,"as he handed her what he thought was the ~~last~~ best one left, "give this to your mother," She handed him the quarter as she took the corsage and immediately Shorty felt guilty about taking her ~~last~~ money. "Maybe you can use this to buy something else too," he said as he handed her back her quarter. "And have a Merry Christmas," he added. The little girl's face was all aglow as she quickly skipped off to catch up with her mother who was looking in a window further down the street. Shorty knew that transaction didn't help him meet his quota, but somehow he felt good inside. While this was taking place, Sam had been looking out the window and watching. But now as Shorty turned back to press his nose against the glass again, Sam busied himself with setting the store in order to close for the day. Shorty did a quick count and realized he'd only have 50 cents left.

The minutes slowly ticked by and Shorty glanced up at the big clock down the street as it began to ~~sound the hour with its deep~~ strike the hour with its deep bass tone. One, Two, Three, Shorty didn't want to count. He wished he could stop it because Sam wanted to close up and he had to go inside and buy his presents, but he didn't have what he wanted yet. "Four, Five," and the time to closeup for the night had arrived. Sam came to the window and tapped on it for Shorty to come inside. He went in and told Sam he could buy the gloves and the doll clothes, but he would have to wait to buy the model plane. Sam put the gloves and the ~~doll~~ box of doll clothes in a bag and Shorty handed him the money. Sam ~~knew that he was not buying the model plane and he~~ looked at Shorty as he wistfully glanced at the box sitting ~~in the~~ on the counter. He handed Shorty the bag and as he walked to the door with him to lock it after him he said, "Merry Christmas Shorty." Shorty replied Merry Christmas in return and walked out into the now dark cold night.

He stopped at Jack's produce store and gave him the $5.00 dollars he owed him for the greens and trudged on home. He came home and went to his room to wrap the presents. This he did with the only wrapping paper available which was newspaper tied with a string.

His mother called him for supper and he glanced at the scrawny crooked little tree which was sitting in the corner of the living room with one string of colored lights and a few decorations on it. They sat down to their meal of chicken noodle soup and ~~then~~ the evening moved on and soon it was time to go to the Christmas Eve service. Shorty snuggled next to his mother in the nice warm church. He heard the preacher say about the joy of giving as the [illegible]

offering was about to be taken. While the ushers were coming up the aisle, Shorty was fingering the 50 cents in his pocket. He wanted to give it, and yet he didn't. He knew this was all he had and if he gave it he wouldn't even ve this small amount to add money to in order to buy the model plane he wanted. But as the plate came to him he impulsively pulled the money out of his pocket and onto the plate and then it was gone. His mother noticed what he had done and she patted his hand as though to reassure him he had done the right thing. And he had to admit inside that it did make him feel good.
The preacher started into his sermon and the long day, the effect of cold air all day soon took its toll and Shorty was fast asleep. The last thing he heard was about the joy of a gift from God. He soon was dreaming of shepherds and sheep, angels, and all of the other things of the Christmas story.
The next thin he knew he was awakened by his mother and it was time to go home. They went to their little apartment and his mother made them a cup of hot chocolate and they went to bed.
The next morning he awakened and went into the living room. He peeked under the tree and saw a couple more presents. One was actually wrapped in regular Christmas paper. He could hardly wait until his mother and sister got up so he could see their faces as they opened their presents. But he was curious about the other two presents as well.
Very soon his mother and sister were up and his mother distributed the presents She handed him the two extra boxes with the instructions that the one in real Christmas paper be opened first. But he waited until his mother and little sister had opened their presents. His sister tore off the paper and squealed in delight as she saw the doll clothes she could now use to dress the new doll she got. His mother cried when she saw the warm lined gloves he had gotten her because she knew the sacrifice he had made to do so.
Then she told him to open his presents. He tore the Christmas paper off the one and discovered the box contained a Bible. In the Bible was a note. The note said, "This is for you Johnny with love from your Sunday School teacher, Bill. Please read the verse marked in the book of Acts." He opened the Bible to the book of Acts at the bookmark and read from the 20th chapter, the 35th verse, "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" This is just what he had heard at church, from his mother and from his Sunday School teacher. But he wanted to open the other present because it was wrapped in newspaper and he figured his mother had gotten the model plane for him after all. As he tore the paper off he discovered that it was the model plane, but there was a note inside. The note said, "Dear Shorty, I watched you looking in my window for several weeks. In fact, I had to clean your nose prints off the glass. But I didn't mind that because I knew that when your sales were over I would make a couple. But I watched you on Christmas Eve as you helped a drunken father to his feet; I watched you be considerate to many people; but then I saw you give a little girl a corsage who had little money so she could give her mother something. So this model is my gift to you. You have discovered the secret of Christmas. Your friend, Sam."
The world stood for thousands of years, much like Shorty with their noses as it were pressed against the glass. The glass symbolizes that which separates people and keeps them from what they should have. Mankind has sought for that which would give them peace. Even today, many people are leaving nose prints on glass seeking that which will fulfill and satisfy. But that has already been given and we need to open the doors of our hearts and take that gift so freely given, so freely offered by Almighty God. We need to hear the words, "For unto you is born this day a Saviour which is Christ the Lord." And we need to let that Saviour in, and lift our hearts and voices in the heavenly chorus, "Joy to the world, the Lord is come, O Come, let us adore him."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Christmas Cantata December 26, 1982

The Rev. Ralph C. Link, Pastor
Mr. Harry M. Cunningham, Organist and Choir Director
Mrs. Barry Fowler, Pianist
Mr. Roland Thompson, Saxophonist
Mrs. Harry E. Davis, Hostess
Miss Debbie Melton, Assistant
Miss Laura Fowler, Assistant
Chris Andrews, Danny Mangel - Acolytes

+ +

ORDER OF WORSHIP - 11:00 A.M.

CHRISTMAS RHAPSODY" - A Special Christmas Experience
by Don Wyrtzen, Phil and Lynne Brower

PRELUDE "Christmas Rhapsody"

*PROCESSIONAL "O Come, All Ye Faithful" (Hymn No. 193)
(stanza #2: with the congregation and
Mr. Thompson
"Sing, choirs of angels...")

*PRAYER OF ADORATION . . . . . The Hostess

INTERLUDE (Cantata Theme) "Love Was Born" .the Chancel Choir

A CHORUS "Nowell! Nowell! Nowell!". . the Choir
"Christmas Eve, 1818 . . . . the Hostess

A CHORUS "Silent Night". . .
Mr. Thompson; Mr. Don Kennedy, baritone;
Miss Molly Cochran, soprano: the Choir

"One Birth Announcement". . . the Hostess

A CHORUS "Go Tell It on the Mountain" . . .
Mr. Lloyd Link, tenor; the Choir

"Children at Heart" . . . . . the Hostess

A CHORUS "A Heart Full of Love" . . .
Mrs. Robert (Nancy) Dellen, soprano: the Choir

THE OFFERING
THE OFFERTORY -Wyrtzen / Brower / Brower
PRAYER Mr. Richard Mangel

"Songs of Joy" . . . . .the Hostess
"An Announcement" . . . the Hostess

A CHORUS "Hark! the Herald Angels Sing" No.184)
(stanza #3: with the congregation and
Mr. Thompson
"Hail the heaven-born Prince of Peace!
"Go put the world back together!" ...
the Hostess

A CHORUS "Love Was Born". . .
Miss Cochran, soprano; Mr. Kennedy,
baritone; the Choir

A CHORUS "Christmas Lullaby' . . . . the Choir
"They saw the young Child. . fell down
and worshipped Him..." . . . Hostess
"Christmas Lullaby (Conclusion) . . .
the Choir

A CHORUS "God Gave Him That Name" . .the Hostess
"Song of Worship . . . . . the Choir
"Bewildered and Confused" . the Hostess

INTERLUDE "Love Was Born"
"...the Lord Is come...!" the Hostess

THE FINALE "Joy to the World". . . . . the Choir

*THE CLOSING PRAYER . . . . . .Pastor Link

*A REPRISE "Joy to the World' (Hymn No. 171)
(stanza #4: with the congregation
and Mr. Thompson
"He rules the world with truth and grace"

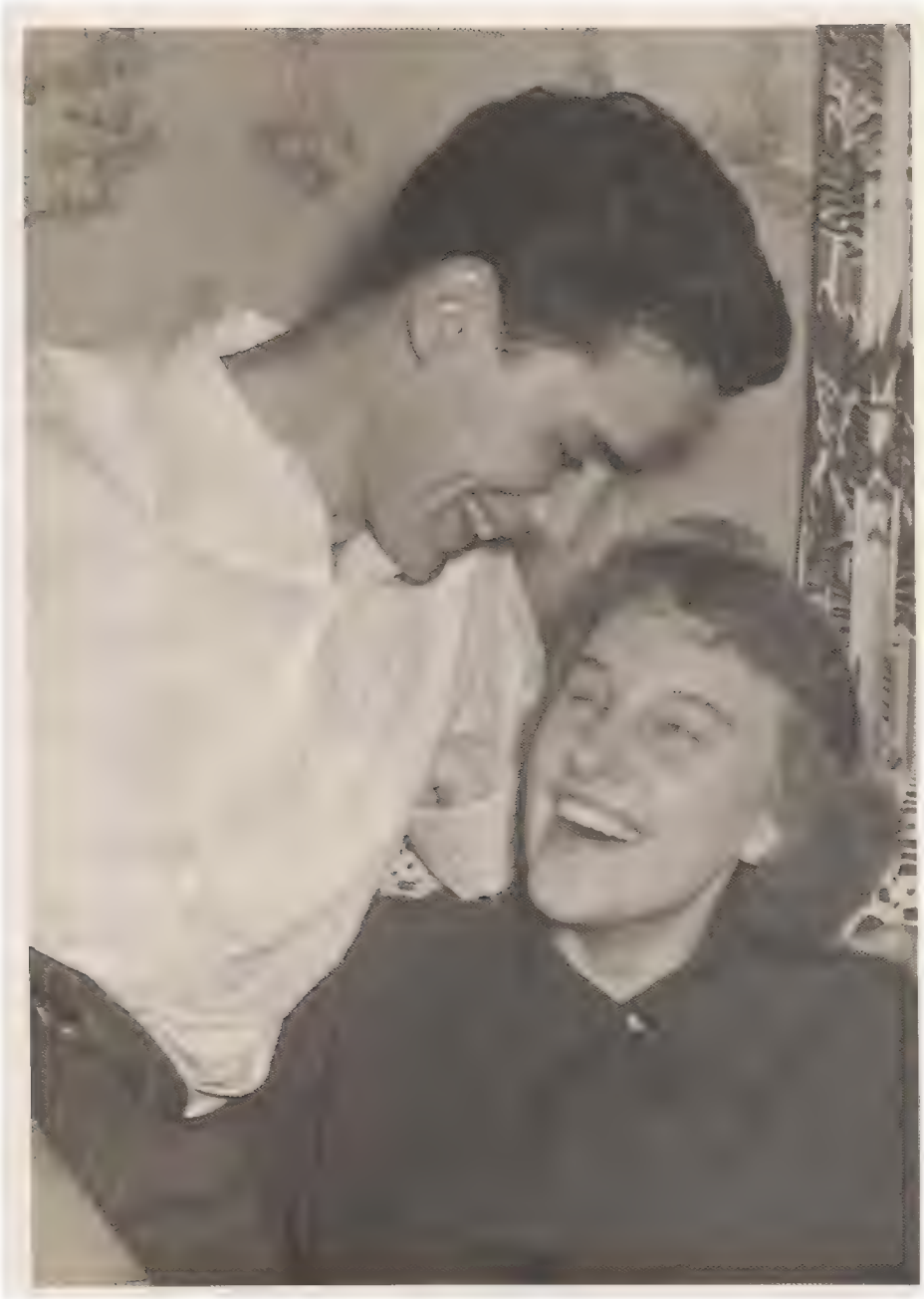
*THE FAREWELL. . . . . the Hostess

+ + + + + + + + + *Congregation please stand - + + + +

Serving as Ushers today are: *Richard Mangel,
Don Kingsley, Art Carney and Gary Penar.

The Lovely Flowers on the Altar have been placed by
Mrs. Jennie Nchach to the "Glory of God"

The new Flower Chart is up in the Narthex - please
sign up today if you want a special week. We will
also need them for next Sunday and these next few
weeks.



Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa. June 1947

Lay Ministry School, Penn West Conference of United Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa., September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ 1967 to 1969

Short term in various churches 1970 until Seminary entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity Charge, New Bloomfield, Duncannon, Pa., Penn Central Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of Christ, Butler, Pa., Penn West Conference, United Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Diety of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right had of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believe may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.